



ܘܚܘܨܝܢܐ ܕܢܝܨܝܢܐ ܕܡܫܝܚܐ ܕܩܕܝܫܐ

“Divine Praises” In Aramaic Tradition

The Liturgy of the Hours
for any day of the year

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IN

ARAMAIC TRADITION

The “Liturgy of the Hours”
for Any Day of the Year

**“The celebration of the Holy Eucharist
(Holy *Qurbana*) and the “Divine Praises”
(‘Liturgy of the Hours’) is the backbone
and basis of Christian Spirituality”**

(Vatican II)

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“DIVINE PRAISES”

IN

ARAMAIC TRADITION

“Divine Praises” (‘Liturgy of the Hours’)
for one day in the Aramaic or East Syriac Liturgical
Tradition, as it is in the present
Mar Toma Nasrani (Syro-Malabar) Church



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“Divine Praises” in Aramaic Tradition

“Divine Praises” (‘Liturgy of the Hours’) for one day in the Aramaic or East Syriac Liturgical Tradition

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✠ His Beatitude
Mar George Alencherry
Major Archbishop
of the Syro-Malabar Church

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ܕܘܫܢܐ : *Ramsha* : Evening Time

In the Old Testament the paschal lambs were killed in the evening (Ex 12:6). Jesus died on the Cross exactly at that time. Over and above such facts of history, the evening is highly symbolic to the Fathers of the Church. It symbolises the end of an era and the beginning of a new one. Jesus' death was the victory over the powers of darkness and the inauguration of a new era of light. Moreover, Saint John joins together Jesus' death and resurrection. Through the death and resurrection of our Lord we have entered a new era, the era of eschatological life. It is the era of salvation and thus it is beyond the ordinary era of space and time. It is an era sealed with the self sacrifice of the heavenly Lamb and one to be fulfilled at the end of time. Thus, it is also the end of the era of darkness and slavery and the beginning of the era of salvation. It is in this context that the East Syriac Tradition and, thus, also the *Mar Toma Nasrani* Church of India, begins her "Liturgical Day" with the *Ramsha*, the Evening Liturgy at 6:00 pm. The celebration of the "Liturgical Day" is brought to perfection with the singing of the "Divine Praises" during the following hours of *Lelya*, *Qala d-Shahra*, *Sapra*, *Quta`a*, *'Endana* and *D-Bathsha`Sha`in*.

PREFACE

“DIVINE PRAISES” or ‘LITURGY OF THE HOURS’

“Divine Praises”

The “Divine Praises,” with its long history, was known by several names such as the ‘Divine Office,’ ‘Canonical Hours,’ ‘Liturgy of the Hours,’ and so on. It is a celebration of our day-to-day Christian life. It is an extensive celebration of the history of salvation centred on Jesus Christ. In fact, it is the celebration of the Eucharist spread throughout the whole of the liturgical year.

Beginnings

Acts 2:42 gives us the basic life-style of the first Christian community. The emphasis on *tais proseukais*, “the prayers,” namely, the plural noun with a definite article in Greek, points to a set of determined prayers at specific times. From other instances we understand that those prayer times were mostly of the Jewish tradition. We have evidence for prayer at the third hour (*Acts 2:1-15*), sixth hour (*Acts 10:9f.*), ninth hour (*Acts 3:1f.*) and at mid-night (*Acts 16:25f.*). Psalm 118:164 speaks about the seven times of prayer during the time of ancient Israel.

Example of Our Lord

Our Lord Jesus Christ Himself is the distinguished model, constantly inducing every Christian to pray without ceasing (*Mt 14: 23; 26:36-44; Lk 5:16; 6:12; 9:18; 11:1; Jn 17:9-12; etc.*)

Seven Times of Prayer

In continuation with the Jewish tradition, all Christian Churches developed their own pattern of community worship in the course of their development. Almost all of them completed the cycle of the "Divine Praises" with seven times of prayer a day. According to the "Chaldeo-Indian" or "East Syriac" tradition, the following are the seven times of prayer:

1. *Ramsha*, "Evening Liturgy," celebrated at 6.00 pm.
2. *Suba'a*, "Liturgy after Supper," at 9.00 pm.
3. *Lelya*, "Night Liturgy," at 12.00 mid-night.
4. *Qala d-Shahra*, "Vigil Liturgy," at 3.00 am.
5. *Sapra*, "Morning Liturgy," at 6.00 am.
6. *Quta'a*, "Liturgy of Third Hour," at 9.00 am.
7. *'Endana*, "Noon Liturgy," at 12.00 mid-day.

"Divine Praises" in Chaldeo-Indian Tradition

The "Chaldeo-Indian" or "East Syriac" tradition has its own specialty in arranging the "Divine Praises". As for its structure and timings, this tradition is very much indebted to the Jewish heritage and synagogue prayer style. The "Divine Praises" in this tradition appears to have developed in an attempt to extend the life of the *Qurbana*, the Eucharistic celebration, to "non-liturgical" days. In the course of time, it began to be celebrated also as a preparation and continuation of the *Qurbana* on liturgical days, as well.

Important Personalities

Several Fathers are involved in the formation and ordering of the "Divine Praises" in East Syriac tradition. Mar Jacob (ca. 325), the Bishop of Nisibis and Mar Simeon Bar Sabbae (+341), are the first reformers. Then follow Mar Aprem

(+373), Mar Marutha (+ca. 420), Narsai (+502), Babai the Great (+609), and so on.

Mar Isho-Jahb III, (Catholicos 647-657) is the most decisive reformer. He first arranged the liturgical year in nine periods according to the flow of the history of salvation, centred on the Christ-event. Then he tried to collect all existent manuscripts of the Divine Praises and arrange them according to the liturgical year. He grouped them in three collections:

1. *Hudhra*, Divine Praises for all Sundays and Feast days according to the ordering of the Liturgical Year.
2. *Gazza*, Divine Praises for all Feast days according to the calendar date.
3. *Kashkol*, Divine Praises for all weekdays.

All three collections were arranged in the pattern of seven times of prayer a day. The Bishops and monastics were celebrating them at all seven hours; the priests in parishes and ordinary faithful, however, were celebrating the *Ramsha* in the evening and the *Lelya-Sapra* in the morning.

Mar Abad-Isho (+1328) also added a few prayers to the collection of the “Divine Praises.” They are all rather philosophical and complicated in style, while the early compositions are all biblical and very simple in style.

Printing of the Syriac Books

The Patriarchal Synod of the Assyro-Chaldean Church met on June 7-21, 1853 decided to abridge the manuscripts of the Divine Praises, correct the theological errors, if any, and print it for daily use. The synodal decision was executed by Patriarch Peter Elias XII (+1894). Father Paul Bedjan, a known Syriac scholar and writer did the work and published the whole thing in three volumes under the title, *Breviarium juxta Ritum Syrorum*

Orientalium id est Chaldaeorum, from Paris in 1886-87. The Congregation for Eastern Churches published the same in 1938 as the official books of the “Divine Praises” of the Assyro-Chaldean and Syro-Malabar or Chaldeo-Indian Churches.

In the Syro-Malabar or Mar Toma Nasrani Church

From several documents, we understand that various manuscripts, similar to those used for compiling the *Breviarium*, also existed among the Thomas Christians of India. Many of them were burned by the European missionaries after the so called Synod of Diamper in 1599. However, they were again copied from other sources. Blessed Kuriakose Elias Chavara, then Vicar General of the Syro-Malabarians, tried to make a concise version of those manuscripts for the use of the Malabar clergy. He abridged them to the largest extent possible, but without losing the essential structure and traits of the “Chaldeo-Indian” or “East Syriac” liturgical heritage. He did not live to see this work printed. Later, it was printed and published from the seminary press at Puthenpally in 1876, ten years before the first printing of the afore mentioned *Breviarium*. It contains nearly one week’s celebration to be repeated throughout the liturgical year, emphasizing the importance of Sundays (day of Resurrection) and Wednesdays (honouring Blessed Virgin Mary) in the East Syriac Tradition and offering, as well, some prayers or short hymns to mark the variation of liturgical seasons and feasts. Syro-Malabar priests used this volume until 1967 when the first vernacular volume was published.

In the Vernacular

Even before the Vatican II decision to use the vernacular for liturgical celebrations in the Latin tradition, the Syro-Malabar Bishops were asked by Rome to abridge the officially published *Breviarium juxta ritum Syrorum Orientalium id est Chaldaeorum* (Romae 1938), translate it into Malayalam and publish it for

regular use. However, they only succeeded in publishing the first volume in Malayalam in 1967. It was for the weeks of Great Fast. Another volume for the weeks of Resurrection appeared in 1968 and a third one for the weeks of Annunciation and Epiphany in 1971. All these were published by the Syro-Malabar Central Liturgical Committee with the permission of the Syro-Malabar Bishops’ Conference.

Of these volumes, the first one, for the weeks of Great Fast, keeps a sensible fidelity to the approved Syriac sources. The volume for the weeks of Annunciation and Epiphany comes in the second rank. The one for the weeks of Resurrection (Ernakulam 1968) shows clearly the symptoms of misusing the responsible freedom, granted to individual Churches in making use of early liturgical sources in vernacular translations and compilations.

Attempt for Approved Texts

The Syro-Malabar Bishops’ Conference, on August 21-24, 1974, appointed a Commission under the chairmanship of Mar Joseph Powathil for preparing authentic texts for the “Divine Praises” in Malayalam. It prepared the text for each liturgical season and sent them for study and consideration to all the Bishops, Central Liturgical Committee members and other experts. In 1982-1983, the whole book was printed in three volumes and were given for experimental use in a few institutions, mainly, the St Thomas Apostolic Seminary at Vadavathoor, Kottayam.

The Central Liturgical Committee convened on July 11-12, 1985, discussed in detail these texts and submitted them to the Bishops’ Conference with its own suggestions. The Bishops’ Conference held on November 6-7, 1985 took up this matter and asked the Liturgy Commission Chairman to publish it for use, incorporating the corrections proposed by the Bishops’

Conference. Thus it was published in three volumes under the copyright of the Syro-Malabar Bishops' Conference in December 1986. When it came for reprint, it was published as one volume.

Text of the "Divine Praises" in the Vernacular

The Malayalam text is drafted to include three times of prayer a day: 1. *Ramsha*, the Evening Liturgy, 2. *Lelya*, the Night Liturgy and 3. *Sapra*, the Morning Liturgy. "Denha Services" has published a partial English translation of this text, *Bless the Lord*, in such a way that it could be used throughout the whole liturgical year. The English translation includes also the *Endana*, the Noon Liturgy, for the weeks of the Great Fast.

Vatican II

Vatican II has well stressed and whole-heartedly promoted the ancient, authentic nature of Christian faith and spirituality that is fundamentally based on Eucharistic celebration and the "Divine Praises" or the 'Liturgy of the Hours.' The Eucharistic celebration is the comprehensive acclamation of the faith and spiritual life, while the "Divine Praises" helps to continue in that temper all through the day and life. The other activities of piety, however, should flow from and lead to these liturgical celebrations and shall never be at their expense (cf SC 12-13). The Eastern traditions, as a rule, do not encourage any popular piety different from the Liturgical piety. In fact, the Liturgy is for them the popular piety.

A sincere examination will definitely show us, the Syro-Malabarians that we are not at all moving with the authentic teachings of the Church. We do not appear to be seriously interested in *Qurbana* celebration and "Divine Praises," though, at the same time, are very enthusiastic with various activities of piety. We have ample time for adoration and other Eucharistic devotions; but are very stingy when it comes to the *Qurbana* celebration. We readily spend a lot of time for novenas,

charismatic conferences, bible services, rosary, and such activities of piety, but seem tired of the “Divine Praises” or the ‘Liturgy of the Hours.’ We appear to be ignorant about the seven times of “Divine Praises” which help us practically at any time of the day to enter into the unimaginable treasures of the Ecclesial tradition and unite us with the whole Church (both in heaven and on earth) to praise the Lord.

Ancient Practice

We have already mentioned the “seven times of prayer a day” style that developed and got established in the East Syriac tradition. According to sources, the monastic communities and the bishops used to praise the Lord at all seven times as solemnly as possible. The other priests and faithful, however, celebrated the “Divine Praises” solemnly only in the evening (*Ramsha*) and in the morning (*Lelya-Sapra*), leaving the other hours of prayer to individual freedom. There are clear documents up to the end of the 18th century about the solemn singing of the “Divine Praises” in all parish churches of the *Mar Toma Nasrani* Church and the faithful participating in it in good numbers.

In the present context, a slight rearrangement of the timing of various hours of prayer appears to be healthy and beneficial. Thus the seven times of prayer: 1. *Ramsha* (Evening Liturgy) at 6.00 pm, 2. *Lelya* (Night Liturgy) at 9.00 pm, 3. *Qala d-Shahra* (Vigil Liturgy) at 3.00am, 4. *Sapra* (Morning Liturgy) at 6.00 am, 5. *Quta’a* (Third Hour Liturgy) at 9.00 am, 6. ‘*Endana* (Noon Liturgy) at 12.00 noon, and 7. *D-Bathsha’ Sha’in* (Ninth Hour Liturgy) at 3.00 pm. Although these are the set timings of the various hours, it may be good and feasible that each family or community arrange the *Ramsha* at a convenient time in the evening, the *Lelya* before night retirement, the *Qala d-Shahra* when we get up from sleep, the *Sapra* in the morning before breakfast, the *Quta’a* before starting the daily works, the ‘*Endana* before

noon meals and the *D-Bathsha' Sha'in* when winding up the work of the day.

Monasticism in the Mar Toma Nasrani Church Today

According to sources, monastic communities played a very important role in the formation and development of the "Divine Praises" in all traditions. Their influence in the East Syriac tradition is decisive indeed. The "Sisters of Saint Thomas," Palamattom, Kurumbanadom - 686536, Kerala, India, started in 1989 is the first monastic community in the modern *Mar Toma Nasrani* (Syro-Malabar) Church. From the very beginning of this community, one of its main goals was the full restoration of "seven times of 'Divine Praises' a day" tradition of the Church. First, they added *Endana* (Noon Liturgy) to the usual three times of prayer, namely, *Ramsha*, *Lelya* and *Sapra*. Gradually they added also the other hours of prayer, namely, *Qala d-Shahra*, *Quta'a* and *D-Bathsha' Sha'in* to their daily spiritual nourishment. "Denha Services" has already published prayer books for these four additional hours in Malayalam.

The Will of God

We, the *Meshihites* (Christians), discern the Will of God only in the Church where Jesus continues to live and act in our earthly reality. The Church, in the teachings of the second Vatican Council very authentically expressed for all how the faith is to be lived and nourished. Accordingly, the celebration of the Holy *Qurbana*, other Mysteries (Sacraments and Sacramentals) and the "Divine Praises" (Liturgy of the Hours), which is in tune with the liturgical cycle of each individual Church, is the supreme style of expressing and nourishing one's faith. Each Church in the Catholic communion is unequivocally exhorted to implement this desire and teaching of the *Magisterium* of the Church.

Thus, it is clear that we should express, nourish and deepen our faith in Jesus primarily through the celebration of the

Holy *Qurbana* and the “Divine Praises.” The Holy *Qurbana* celebration is the concentrated form of this expression. Therefore, it must be performed as solemnly and with as much attention to detail as possible. The “Divine Praises,” with its tradition of seven times of prayer each day in accordance with the East Syriac tradition, extends the ‘divine-human’ experience of the Holy *Qurbana* celebration to the other moments of the day and the whole of our life. The other Mysteries (Sacraments and Sacramentals) of the Church celebrate the decisive moments in our earthly pilgrimage.

There are very reliable documents from foreign missionaries, even at the close of 18th century, telling of regular celebrations of the “Divine Praises” in the *Mar Toma Nasrani* parish churches in the evening and the morning. Not only the clerics, but also a good number of the other faithful, too, used to participate in this tradition actively. We know that our non-catholic brethren are very familiar with their “Divine Praises” or ‘Liturgy of the Hours’ while we Catholics are almost ignorant of their basic role in our spiritual life. This radical shift from the ecclesial or liturgical spirituality to a spirituality mostly based on certain activities of piety appears to be the greatest blow the European missionaries have given to the *Mar Toma Nasrani* community, who tried to persist in communion with the successor of Saint Peter. We know very clearly today that this is a situation unfortunately brought about during the dark ages of the Latin tradition in India and is an issue which the second Vatican Council wants to correct. It is indeed very sad that the leaders of the *Mar Toma Nasrani* community themselves find it difficult to get out of this mentality’s clutches.

If the leaders stand helpless, the call comes to the other faithful. They are to concentrate themselves on the celebration of the Holy *Qurbana* for the supreme ‘divine-human’ experience and extend it to the whole life through the seven times-a-day

tradition of the “Divine Praises.” It is always healthy and safe to move with the Church, rather than running after individuals’ or certain groups’ interests, which are often mysterious and non-transparent.

“Divine Praises” in Aramaic Tradition

This particular prayer book includes a short introduction to the vast ocean of “Divine Praises” or ‘Liturgy of the Hours’ heritage in the Aramaic or East Syriac tradition, together with a ‘breviary’ of one day’s celebration, in the original style of seven times of prayer. Since liturgy is the positive human response to the Divine call in the Incarnate Word, scholars are unanimous in regarding the unique position of the Aramaic liturgical heritage, which is developed in the same ‘*sitz-im-Leben*’ or life-situation of Jesus of Nazareth. Certain prayers, some titles and beginning words of important prayers are given also in the original Aramaic language with transliteration in order to preserve at least something of the authentic atmosphere of this liturgical heritage.

As the faith of the Church is based on Jesus’ Resurrection, in selecting the ancient sources for compiling this breviary, we have tried our best to give the needed emphasis on Resurrection, at the same time turning also to the other moments of salvation history. Thus, it is indeed, to be a comprehensive faith expression, distributed through the various hours of one day.

All liturgical traditions, East and West alike, have very rich treasures of the “Divine Praises,” mostly due to the contribution of the Fathers of the Church. They usually make use of only breviaries of such treasures. Those breviaries are, indeed, very expressive symbols of the respective traditions. Christians can in no way live their faith without understanding the unique and decisive value, role and place of symbols in their

worship. One who lives his/her faith through any of his/her Church’s liturgical service becomes the real owner and heir of not only the whole liturgical wealth of his/her own Church, but also of all Churches in the Catholic communion. Special improvised services, prayers or hymns, etc. conducted by individuals or even by particular groups under the pressure of particular situations can in no way claim such symbolic value. They only express and cater for the sentiments and emotions of such individuals or groups, and are thus highly individualistic. Their fruitfulness, as our Lord repeatedly asserted, is transitory, affording only a temporary consolation to the protagonists.

The Liturgy of the Church, on the contrary, is universal and the property of all alike. By this very fact, the freedom to handle it is very much restricted. In fact, during the liturgical celebrations, each individual faithful controls, and when needed, suppress his/her own likes and dislikes, integrating himself/herself fully to the community. Every liturgical celebration of the Church, thus, is fully a selfless and altruistic action. The sacrifice necessary for such altruistic accommodation makes the liturgy of the Church its most effective. There is no love where there is no self sacrifice.

Each faithful, being the real owner and heir of the whole wealth of faith, is conscience bound to search, find out, celebrate, experience and contribute to this wealth in an organic way according to his/her own ability. Those who are at the helm are obliged to see to that this organic process moves on freely and comfortably. No one in the Church can shun away from this inborn responsibility.

The Church is a Tree sprouted in Jesus of Nasareth, in His death and resurrection, and growing organically in the Holy Spirit, the life-giving Spirit. Parasites on it shall always be detrimental unless destroyed timely, and the faithful shall always

be vigilant not to become parasites themselves. Organic growth is very slow and happens only through assimilation from the surrounding circumstances. Everything forced upon will definitely result in cancerous growth. The *Mar Toma Nasrani* Church in India had to undergo such a traumatic incident during the western colonization in and after the sixteenth century. She can never forget its adverse historical impact. With this unfortunate episode in mind, all have to overcome such liabilities through necessary pruning, and optimal nurturing to result in a flourishing growth, producing abundant fruits. Strenuous efforts, necessary knowledge and real expertise are essential for such results. Nobody can love things unknown!

The scholars have only praises over the immense wealth of “Divine Praises” or ‘Liturgy of the Hours’ in the Aramaic or East Syriac tradition. According to documents, various types of its breviaries were in use in this tradition. The present prayer book is one such breviary. It is not intended for the ordinary celebration of the Divine Praises; but as a personal companion, a guardian angel, especially during travels. Besides the Holy *Qurbana* celebration, the most important means to express, exercise, nourish and deepen the Christian faith is the “Divine Praises” according to all Church teachings including those of Vatican II. Hence, a conspicuous but convenient “Symbol” of it should be always with us. To make use of it as far as possible at proper timings of the day is a very great work indeed and mostly salvific. Thus this booklet shall be the best personal companion, a guardian angel, of a *Mar Toma Nasrani*, a faithful in the Aramaic or East Syriac Heritage.

Thanks, Prayers

We are especially grateful to our present Major Archbishop, His Beatitude Mar George Alenchery, for giving his paternal blessing to publish this prayer book.

Several people have helped me in various ways to publish this prayer book. First of all, with most sincere gratitude, may I acknowledge the real help rendered by my American Melkite friend Rev. Father Damon Geiger, OSST for publishing the book of “Divine Praises”, *Bless the Lord* (Denha Services Publications, no. 41). This prayer book is, in fact, a special compilation from that book with some additions and modifications. Mrs. Elizabeth Sutton, Director of Religious Education in the diocese of Birmingham, USA, who tries to spread something of the *Mar Toma Nasrani* heritage among the faithful of her diocese, took special pains with the necessary language correction and editing. My Chaldean friend Rev. Fr Frank Kalabat and my confrere Rev. Father Joseph Varghese Kureethara, CMI also went through the whole draft and made necessary corrections. The ‘prayer-friendly’ transliteration of prayers and captions in Aramaic or East Syriac language is the contribution of Father Frank. I have made only slight changes in order to suit the age old Aramaic pronunciation of the *Mar Toma Nasrani* Church of India. Rev. Saju Punnathoor, CMI and Mr Sreekant did the cover setting and DTP. There are several others who have helped me in one way or other to publish this prayer book. While thanking them most sincerely, may I request the prayers of those who use this book for these generous servants of the Lord.

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November 27, 2011
First Day of the Liturgical Year 2011-12

Special to Note

1. It is evident that all Eastern Churches always celebrate the Liturgy (Holy Qurbana and the “Divine Praises”) as solemnly and as detailed as possible. Still, certain passages in this prayer book are given within special brackets [] to provide the possibility of shortening the celebrations. One can also add more psalms and prayers to make the celebrations more solemn.
2. We have clearly seen, that, until the end of the eighteenth century, the family prayer of the *Mar Toma Nasrani* faithful of India was selected part of the Church’s ‘Liturgy of the Hours’ and that it was forcefully replaced with the favourite activities of piety of the western missionaries during the colonial rule. The second Vatican Council gives directives to presently re-establish such lost, or distorted, healthy and life-giving traditions of all individual Churches. The *Mar Toma Nasrani* Church can wait no longer to implement this directive of the Council. May this prayer book be a help in re-establishing this healthy tradition of the Church.
3. When the ‘Liturgy of the Hours’ is celebrated in families, the exchange of peace at the beginning and end of the services starts from the father of the family. Light and incensing are very essential elements of our Liturgy celebrations. So we lit two candles in front of the *Mar Toma Sliba*, the symbol of Jesus’ Resurrection, on the eastern wall of the place of prayer in the house, and arrange for incensing through ‘incense-bowl’ or incense sticks. The two lit candles are the symbol of the Old and New Testaments which constantly illumine our life of faith. Incensing symbolizes our total submission to the Lord, and also the forgiveness of sins and the rising praises and adoration to the Lord.

Cel = Celebrant

Dcn = Deacon

Res = Community

ܕܡܫܐ : RAMSHA : EVENING LITURGY

(6.00 PM)

[The sanctuary remains veiled; the candles on either side of the Mar Toma Sliba on the Bema are lit; on solemn occasions the celebrant priest and assistants vest in their own liturgical vestments as for Holy Qurbana, enter the Bema and show proper respect to the Holy Sliba. They begin the Liturgy with exchanging peace to each other in the community, beginning from the leader or celebrant, when he is a priest or bishop]

Cel: Glory to God in the highest (3)

Res: Amen (3)

Cel: And on earth, peace and hope to people at all times forever.

Res: Amen.

Cel: Our Father in heaven (*congregation joins*) hallowed be Your Name/Your kingdom come/ holy, holy, holy, are You./ Our Father in heaven/ heaven and earth are full of the grandeur of Your glory./ Angels and men cry out,/ holy, holy, holy, are You./ Our Father in heaven/ hallowed be Your Name/ Your kingdom come/ Your Will be done on earth/ as it is in heaven./ Give us this day the bread we need/ and forgive us our debts and sins/ as we have forgiven those who offended us./ Do not let us fall into temptation/but deliver us from the evil one/For Yours is the kingdom/ the power and the glory, forever. Amen.

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

Your infinite blessings upon us, Father, Son and the Holy Spirit, forever.

Res: Amen.

Psalm of the day

[Any Psalm may also be selected]

Dcn: (Ps 4) When I called to You, You answered me,/ O my God and the Saviour of my righteousness./ You have comforted me when I was in distress./ Have mercy on me and hear my prayer!/ *Halleluia, Halleluia, Halleluia.*

(Community in alternating choirs) When I called to You, You answered me,/ O my God and the Saviour of my righteousness./ You have comforted me when I was in distress./ Have mercy on me and hear my prayer!

Men, how long will you turn my glory to shame?/
How long will you love vanity?/ Do you seek deception forever?

But know that the Lord has set apart for Himself/
the one who is wonderful;/ the Lord will hear me when I call to Him.

Be angry, but do not sin;/ ponder within your own heart/
and meditate upon your bed.

Offer the sacrifice of justice/
and put your trust in the Lord.

There are many that say:/ Who can show us a good man/
so that he can shine upon us the light of his face?

O Lord, You have put gladness into my heart/
more than in that time/ when their wheat, wine and oil increased.

I will lie down in peace and sleep;/ for You alone,
O Lord, make me dwell in safety.

Glory be to the Father and to the Son and to the Holy Spirit./ From all eternity and forever, Amen.

Dcn: *Halleluia, Halleluia, Halleluia.*

Let us pray; peace be with us.

Cel: *(on Sundays and Feast days)* (لَشْمَا رَمْبَا *Lashma Ramba*) Lord of all, we are bound to confess, adore and glorify the great, awful, holy, blessed, excellent and incomprehensible Name of Your glorious Trinity and Your loving-kindness to our race at all times, Father, Son and Holy Spirit, forever.

Cel: *(on ferial days)* (لَاكْ تَاوَا *Lakh Tawa*) Lord of all, we are bound to praise, honour and adore You, the most sweet, merciful, and beneficial King, Father, Son and Holy Spirit, forever.

Res: Amen.

[At least on Sundays and Feast days, the community begins the hymn of incensing; meanwhile the celebrant blesses the incense and the deacon incenses exactly as during the Qurbana celebration.]

Hymn of Incensing

(Bahar Lemba...Mshiha Kartave...)

Mighty Lord, how beautiful is your tent!

Our Lord Jesus Christ, mankind's Saviour
accept in mercy, our supplications
like sweet smelling frankincense
which we offer You.

My soul yearned for the court-yard of the Lord:

Our Lord Jesus Christ,...

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

Our Lord Jesus Christ,...

Dcn: Peace be with us.

Cel: (U-’al Apai) For every help and grace You have given us, which we can never repay, we thank You and glorify You unceasingly in Your Church, crowned like a spouse and adorned with every gift and blessing, for You are the Lord and Creator of all, Father, Son and Holy Spirit, forever.

Res: Amen.

Res: (Thuyai...) Lord of all, we give thanks to You;
Jesus Christ, we glorify You.
You give life to our bodies
and salvation to our souls.

Dcn: (on Sundays and Feast days) I rejoiced exceedingly when I heard
them say: “We are going to God’s house”:

(on ferial days) I washed my hands clean and went around Your altar:

Res: Lord of all....

Cel: Glory be to the Father and to the Son and to the Holy Spirit. From
all eternity and forever. Amen.

Res: Lord of all....



(OR in Aramaic)

ܕܢܝܒܐ ܕܟܥܘܢ ܕܟܠܐ ܡܢܗ ܕܢܝܒܐ: ܫܠܟܐ ܕܝܚܘܫܐ
ܡܡܠܟܐ ܡܢܝܫܝܢܝܢܐ ܕܢܝܘܫܐ ܡܢܝܫܘܬܐ ܕܩܝܕܝܢܐ:
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Res: *Lakhu Mara d-kholla mawdenan;/ u-lakh Isho' Msheeha mshabheenan;/ dattu mnahmana d-paghraïn;/ wattu Paroqa tawa d-nawshathan.*

Dcn: *(on Sundays and Feast days) Hdhith kadh amrin waw li l-waiteh d-Marya azeenan.*

(on ferial days) Ashigeth dakhyayith idhai wethkarketh l-madhibhakh Marya.

Res: *Lakhu Mara d-kholla mawdenan;/ u-lakh Isho' Msheeha mshabheenan;/ dattu mnahmana d-paghraïn;/ wattu Paroqa tawa d-nawshathan.*

Cel: *Shuwaha l-Awa ula-Wra wal Ruha d-Qudhsha.*

Res: *Min 'alam wa'dhamma l-'alam: amen wamen./ Lakhu Mara d-kholla mawdenan;/ u-lakh Isho' Msheeha mshabheenan;/ dattu mnahmana d-paghraïn;/ wattu Paroqa tawa d-nawshathan.*

Dcn: Let us pray; peace be with us.

Cel: (ܐܘܪܗܡܐ ܕܥܘܠܐ *Attu Mar*) O my Lord, You are indeed the Giver of life to our bodies, the gracious Saviour of our souls and the constant Preserver of our lives. O my Lord, we are bound always to thank, adore and glorify You; Lord of all, forever.

Res: Amen.

ܐܘܪܗܡܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ : 'Onitha da-Qdam : Anthem Before

(Brikiton...Kartavil Jnan...)

This is the day which the Lord has made: (Ps 117, 24)

On the week's first day

providence we worship and glorify You, Father, Son and Holy Spirit, forever.

Res: Amen.

Dcn: (*Ps 140*) Lord, I call to You;/ hasten to answer me;/ hear my words and accept them./ (*Qanona*) Lord, hear my words and accept my prayers.

(*community in alternating choirs*) Lord, I call to You;/ hasten to answer me;/ hear my words and accept them.

Let my prayer come before You like incense,/ and the gift of my hands as the evening sacrifice.

Set a watch, O Lord, before my mouth;/ a guard at the door of my lips.

So that my heart may not incline to evil things,/ nor practise wicked deeds with men who work iniquity;/ let me not eat salt with them.

Let the just teach me and reprove me;/ let the oil of the wicked not anoint my head/ since my prayer has been against their evils.

When their judges are stopped by a strong hand/ they shall hear my words;/ for they are sweet.

(*Ps. 141*) I cried to the Lord with my voice;/ with my voice, I implored the Lord.

I poured out my complaint before Him;/ before Him I declared my trouble.

When my spirit was overwhelmed within me,/ then You knew my path.

On the way in which I walked/ they have secretly laid a snare for me.

You are the Healer of our bodies and Hope of our souls,
 Father, Son and Holy Spirit, forever.

Res: Amen.

ܘܢܝܬܐ ܕܘܘܬܐܪ : 'Onitha d-Wathar: Anthem After

(b-'Endan Sapra...Karunanidhiyam...)

He is not here, for He has risen: *(Mt 28,6)*

Though the tomb was sealed intact
 and was guarded by soldiers,
 Christ rose up with splendour great.
 Glorious is His rising up;
 in my heart I contemplate
 and adore You, Lord, in faith.

All power in heaven and on earth has been given to me: *(Mt 28,28)*

Lord, You opened for us all
 gates of heaven high above.
 Enthroned at the Father's right,
 You now rule as Lord of all,
 heav'n and earth and all therein.
 We adore You, Lord, in faith.

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

That we may be sharers in
 bliss eternal in heaven,
 new life of peace and glory,
 God the Father, You willed it,
 by raising Your Son Jesus.
 We adore You, Lord, in faith.

Dcn: Let us pray; peace be with us.

Res: (*Maran ethraham 'lain*), "Our Lord, have mercy on us."

Dcn: For the peace, unity and continued existence of the whole world and all the Churches, (*Ba'enan mennakh*), we pray to You.

Res: (*Maran ethraham 'lain*), "Our Lord, have mercy on us."

Dcn: For our country, for all other countries and for all the faithful therein, (*Ba'enan mennakh*), we pray to You.

Res: (*Maran ethraham 'lain*), "Our Lord, have mercy on us."

Dcn: For a favourable climate, for a fruitful year, abundant harvests and for the prosperity of the whole world, (*Ba'enan mennakh*), we pray to You.

Res: (*Maran ethraham 'lain*), "Our Lord, have mercy on us."

Dcn: For our Holy Father Mar..., successor of Peter and head of all the Churches of God, for our Major Archbishop Mar..., father and head of our Church, for our Archbishop Mar..., for our Bishop Mar..., for all the Bishops and for all their fellow-ministers, (*Ba'enan mennakh*), we pray to You.

Res: (*Maran ethraham 'lain*), "Our Lord, have mercy on us."

Dcn: God who rules over all with mercy, God of kindness, (*Ba'enan mennakh*), we pray to You.

Res: (*Maran ethraham 'lain*), "Our Lord, have mercy on us."

Dcn: Lord, You who are rich in Your blessings and an ocean of mercy, (*Ba'enan mennakh*), we pray to You.

Res: (*Maran ethraham 'lain*), "Our Lord, have mercy on us."

Dcn: God who are good by nature and source of all blessings, (*Ba'enan mennakh*), we pray to You.

Res: (*Maran ethraham 'lain*), "Our Lord, have mercy on us."

Dcn: God who are praised in heaven and worshipped on earth, (*Ba'enan mennakh*), we pray to You.

Res: (*Maran ethraham 'lain*), "Our Lord, have mercy on us."

Dcn: God who are immortal by nature and who dwell in great radiance, (*Ba'enan mennakh*), we pray to You.

Res: (*Maran ethraham 'lain*), "Our Lord, have mercy on us."

Dcn: Our Lord Jesus Christ, by Your mercy save us all. Increase Your peace and tranquillity in us and bless us all.

Res. Amen.

II

Dcn: Let us pray with humility to God the Lord of all.

Res: Amen.

Dcn: That He would hear the voice of our prayer, accept our request, and show us mercy, let us pray humbly to God, the Lord of all.

Res: Amen.

Dcn: For the Catholic Church here and in all other places, that He would make His peace and tranquillity dwell in it until the end of the world, let us pray humbly to God, the Lord of all.

Res: Amen.

Dcn: That our fathers, the bishops, lead their flock without any fault or blemish all their life time, let us pray humbly to God, the Lord of all.

Res: Amen.

Dcn: Particularly for the health of our holy fathers, that they may prepare, serve and lead the people for the Lord,

making them zealous in doing pleasing good works and perfect in every way, so that the Lord would provide them with all graces needed and grant them perseverance in faith, let us pray humbly to God, the Lord of all.

Res: Amen.

Dcn: That all the priests and deacons who participate in this service of our true faith would serve in His presence with pure hearts and clear conscience, let us pray humbly to God, the Lord of all.

Res: Amen.

Dcn: For all the religious congregations, the children of the holy Catholic Church, so that they complete their race in holiness and receive the awaited promise from the Lord in His Kingdom of Life, let us pray humbly to God, the Lord of all.

Res: Amen.

Dcn: Remembering the Blessed Holy Virgin Mary, Mother of Jesus, our Saviour and Life-Giver, that the Holy Spirit who dwelt in her may purify us by His graces, enable us to do His will completely and establish us in His truth all the days of our life, let us pray humbly to God, the Lord of all.

Res: Amen.

Dcn: Remembering the prophets, martyrs and confessors of the Church, that by their prayers and the persecutions they suffered, He may grant us also great hope and salvation along with them and enable us to receive the true and life-giving promises by the blessed memory of their merits in

the Kingdom of heaven, let us pray humbly to God, the Lord of all.

Res: Amen.

Dcn: Remembering our holy fathers, the bishops, Mar Gregory, Mar Basil and Mar John, the Teachers of the Church, Mar Jacob and Mar Aprem, and all the holy teachers and priests of the Church, that by their prayers and requests, their instructions on faith may remain in the Church until the end of the world, let us pray humbly to God, the Lord of all.

Res: Amen.

Dcn: Remembering all our fathers, brothers and sisters who died in the true faith and departed from this world, that He may forgive and remit all their sins and evil deeds and enable them to rejoice with the just and holy ones who pleased Him in their lives, let us pray humbly to God, the Lord of all.

Res: Amen.

Dcn: For this region and all the inhabitants here in, for this town (village) and all who dwell here in, for this house and its owners and particularly for this people, that He would keep far from us, war and slavery, robbery, earth quake, famine, epidemics and all the afflictions harmful to the body, let us pray humbly to God, the Lord of all.

Res: Amen.

Dcn: For those who have gone astray from the true faith and those who are trapped in the snares of Satan, that He may remove the hardness of their hearts and they may

realize that God the Father is the one true God and that our Lord Jesus Christ is His Son, let us pray humbly to God, the Lord of all.

Res: Amen.

Dcn: For those who are sick and those afflicted by evil spirits, that He may send the angel of health and mercy to them, visit them, give them health and by His great mercy and kindness help and console them, let us pray humbly to God, the Lord of all.

Res: Amen.

Dcn: For the poor, the destitute, the orphan, the widow and those who are oppressed and afflicted throughout the whole world, that He may, by His mercy and kindness, protect them and provide for them, comfort them and deliver them from those who abuse them, let us pray humbly to God, the Lord of all.

Res: Amen.

Dcn: Pray to God, the Lord of all, that you become a kingdom of priests and holy people for Him. Pray with tears and supplications to the mighty Lord God, because God is a merciful Father and is full of compassion and blessings. He does not want His creatures to perish; but he wants them to go to Him with repentance and to live. It is most fitting that we pray to the one God, the Lord of all and the most adorable Father; but above all we must praise Him, worship Him, extol Him and glorify Him with great honour; because He has given hope and redemption to our

souls through His Messiah. May He Himself grant us His grace, blessing and mercy in fullness until the end.

Res: Amen

III

Dcn: That You send the angel of peace and blessing, (*Shalinan*), 'we beseech You.'

Res: (*Min l-wathakh Marya*), 'From You, O Lord.'

Dcn: That You give peace to Your Church and a life free from sin, all the days of our life, night and day, (*Shalinan*), we beseech You.

Res: (*Min l-wathakh Marya*), 'From You, O Lord.'

Dcn: For the unity in love in the fullness of the Spirit, the bond of perfection, (*Shalinan*), we beseech You.

Res: (*Min l-wathakh Marya*), 'From You, O Lord.'

Dcn: For the remission of sins, for all the graces necessary for our lives, for all that is pleasing to You, (*Shalinan*), we beseech You.

Res: (*Min l-wathakh Marya*), 'From You, O Lord.'

Dcn: For the blessing of the Lord, for continual grace, (*Shalinan*), we beseech You.

Res: (*Min l-wathakh Marya*), 'From You, O Lord.'

Dcn: Let us commend ourselves and one another to the Father and to the Son and to the Holy Spirit.

Res: To You, O Lord our God.

Dcn: Let us pray; peace be with us.

Cel: (ܟܥ ܠܗܢܢܐ *Lakh Marya*) Lord, Mighty God, to You we commend our body and soul; from You we ask forgiveness and blessing, Father, Son and Holy Spirit, forever.

Res: Amen

Dcn: Bless, O my Lord; let us bow down our heads for the imposition of hands and receive the blessing.

Cel: (ܡܪܢܐܘܢ ܡܠܚܢܐ *Maran Walahan*) Our Lord, our God, let us all who deeply believe in Your glorious Trinity be united in love and made worthy to praise and honour, thank and adore You, Father, Son and Holy Spirit forever.

Res: Amen.

ܟܬܗܘܐ ܪܡܒܐ...ܐܝܘܒܐ ܢܪܐܩܘܠܐ : *'Onitha d-Basaliqe: Royal Hymn*

(*Kthawa Ramba...Ezhuthi Narakula...*)

Your sadness will be changed into gladness: (*Jn 16:20*)

To the tomb of Christ the Lord
weeping women with spices
at dawn came on the First Day.

As they heard the angels speak
of His rising from the dead,
they were filled with joy untold,
and they blessed God with (great) love.

Since, O Lord, You conquered death
by Your death and gave us peace,
which unites us with heaven,
You are hope of human race.

His glory is on earth and in heaven: (*Pss 148:13*)

Jesus, You bestowed on earth
splendour that is from heaven
by Your rising from the dead.

Powers of darkness were shattered
 in the light of radiant Cross
 which has spread a new spirit
 in this world of sin and death.

Those who share in Your blest death
 and holy resurrection
 by baptism recognize
 You as hope of human race.

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

You are son of first parents
 who indeed have caused our death;
 but as Son of Source of Life
 in this world of sin and death,
 You were for us crucified;
 and thus You have freed indeed
 Mankind crucified by sin.

God, the Lord with mercy great,
 raised Adam from death and sin
 through His Son, second Adam,
 who is hope of human race.

Dcn: Let us pray; peace be with us.

[Sundays of Annunciation, Epiphany, Resurrection and Feasts of Our Lord such as, Nativity, Epiphany, Ascension, Pentecost, Cross, etc.]

Cel: Lord of all, for Your wonderful and indescribable dispensation through which You, in Your mercy and grace, accomplished the redemption and renewal of our weak nature in the First-Born of our race, we offer You praise, honour, thanksgiving and adoration, Father, Son and Holy Spirit, forever.

Res: Amen.

[Sundays of Great Fast, Summer, Elija-Sliba until the Feast of the Cross and all week days]

Cel: Merciful God, look upon us in Your great compassion and have mercy on us. Let us be kept always in Your provident care; for, You alone are our hope and consolation, Father, Son and Holy Spirit, forever.

Res: Amen.

[Sundays of the Apostles]

Cel: Lord our God, may the prayers of the holy Apostles, the petitions of the Evangelists and the supplications of the illustrious Martyrs, who were preachers of truth and sowers of peace in all creation, be with us always, Father, Son and Holy Spirit, forever.

Res: Amen.

[Sundays of Elija-Sliba after the Feast of the Cross and of Moses]

Cel: Lord of all, establish Your peace throughout the world, confirm Your Church by Your Cross and protect her children in Your grace, that they may always offer You praise, honour, thanksgiving and adoration, Father, Son and Holy Spirit, forever.

Res: Amen.

[Sundays of the Dedication of the Church]

Cel: Lord of all, confirm Your Church in Your mercy, strengthen her bars in Your grace and make Your glory dwell always within her houses, set apart for Your honour, Father, Son and Holy Spirit, forever.

Res: Amen.

[Feasts of Our Lady, Eight and Fifteen Day Fasts and all Wednesdays]

Cel: Lord of all, may the prayers and supplications of the Holy, Virgin Mary, full of grace and blessed Mother of Jesus our Lord, be always in and around us, Father, Son and Holy Spirit, forever.

Res: Amen.

[Mar Toma Shliha, Our Father]

Cel: Our Lord and our God, may the prayers, petitions and supplications of our Father, *Mar Toma Shliha*, the illustrious Saint and Martyr, be a help to us always, Father, Son and Holy Spirit, forever.

Res: Amen.

[Martyrs and Saints]

Cel: Lord of all, may the prayers of the Martyrs, the petitions of the Saints and the supplications of the illustrious Warriors who fulfilled Your Will, intercede always with You for us, that Your peace and tranquillity may remain with us at all times, Father, Son and Holy Spirit, forever.

Res: Amen.

[All Fridays and Remembrance of the Departed]

Cel: Lord of all, grant life to our dead in Your mercy and make them stand at Your right hand. Adorn them with the robe of glory in Your Kingdom, and in the heavenly Jerusalem join them to the Just who have fulfilled Your Will, Father, Son and Holy Spirit, forever.

Res: Amen.

ܩܘܡܐ : Shuraya : Additional Psalm

(Ps 98:1-6)

*[Any Psalm or part thereof may also be selected]**{As the deacon begins the psalm, the censer is brought to the Celebrant and he, after blessing the incense in the usual way, takes the censer and incenses profusely the Mar Toma Sliba on the Bema.}***Dcn:** O sing to the Lord a new song;/ for He has done marvellous deeds;/ *Halleluia, Halleluia, Halleluia.**(community in alternating choirs)* O sing to the Lord a new song;/ for He has done marvellous deeds;

His right hand and His holy arm/ have won Him the victory.

The Lord has made known His salvation;/ His justice He has revealed in the sight of the nations.

He has remembered His mercy and His truth/ toward the house of Israel;/ all the ends of the earth have seen/ the salvation of our God.

Praise the Lord, all the earth;/ break into song and sing praise.

Sing to the Lord with the harp,/ with the harp and melodious song.

With the sound of trumpets/ give praise before the Lord, the King.

Glory be to the Father and to the Son and to the Holy Spirit./ From all eternity and forever, Amen.

Dcn: *Halleluia, Halleluia, Halleluia.***Cel:** Our Father in heaven...*(as at the beginning)*

and accompany the weakness of Your adorers; the great power of Your victorious Cross be a high fortress and refuge to us; may the prayers of our Virgin mother, *Mart Maryam*, full of grace, and the supplication of Your Forerunner, *Mar Yohannan Mamdana* be for us always; let the petitions, prayers, supplications and groaning of our holy and saintly father, *Mar Toma Shliha*, *Mar Addai* and *Mar Mari* the teachers of the East, *Mar Esthapanos* the first-born of Martyrs, *Mar Simon Bar Saba'e*, *Mar Yakow* and other holy Fathers, *Malpan Mar Aprem*, the harp of the Holy Spirit, the strong warrior and illustrious martyr *Mar Giwargis*, *Mar Quriaqos*, *Mar Hormizd*, *Mart Barbara*, *Mart Shmuni* and her children, *Mart Meskenta* and her two children, *Mart Alphonsa*, all other Martyrs, Doctors and Saints of our Lord, the patron (patroness) of this church, the blessed of our *Mar Toma Nasrani Church: Quriaqos Elias, Mariyam Thresia, Agustinos Kunjachan and Euprasia*, be to us always a high fortress and a strong refuge to redeem, save, deliver and protect our bodies and souls from the evil one and his powers at all times and hours, Lord of all, Father, Son and Holy Spirit forever.

Res: Amen. Bless, O my Lord.

[If a Bishop or Priest leads the Divine Praises, he sings or recites the ܘܬܡܢܐ : Hutama facing the faithful and seals them with the sign of the Cross at its end]

Cel: ܘܬܡܢܐ *Hutama*: We adore and praise You, Messiah, who is the light of the Father. By the prayers of Your just ones, forgive us our sins and comfort us in our afflictions. Lead us to Your glorious light and save us from all harm in our

lives by the power of Your glorious Cross, now, and always
✠ and forever.

Res: Amen.

[All exchange peace among themselves, beginning from the leader of the community or the celebrant, when he is a priest or bishop]

(There is a very healthy and recommendable tradition still existing in the *Mar Toma Nasrani* families that at the end of the Evening Prayers, the members in seniority order approach the father of the family with folded hands and say 'Praise be to Jesus Christ,' kiss his hands and show their respect to him; similarly, there previously was a custom in the churches after the *Hutama* blessing at the end of the liturgical celebrations, that the celebrant would stand at the door of the sanctuary before the sanctuary veil or the *bema* and the faithful one after the other would approach him, kiss his hand or the *Mar Toma Sliba* in his hand, show their respect to him and bid farewell. It is highly desirable that this homely custom is restored at least on very important or special occasions.)

ܠܝܠܝܢܐ : LELYA : NIGHT LITURGY

(9.00 PM)

[The sanctuary remains veiled; the candles on either side of the Mar Toma Sliba on the Bema are lit; on solemn occasions the celebrant priest and assistants vest in their own liturgical vestments as for Holy Qurbana, enter the Bema and show proper respect to the Holy Sliba. They begin the Liturgy with exchanging peace to each other in the community, beginning from the leader or celebrant, when he is a priest or bishop]

Glory to God..., Our Father..., *(as at the beginning of Ramsha)*

Dcn: Let us pray; peace be with us.

Cel: *(on Sundays and Feast days)* (ܢܩܘܡ ܡܪܝܢܐ *Nqum Mar*) O my Lord, may the hidden power of Your Divinity, the wondrous help of Your Lordship and the great power of Your hands strengthen us, and in Your loving-kindness make us worthy to lift up praise and honour, worship and thanksgiving to You at all times, Lord of all, Father, Son and Holy Spirit, forever.

(on ferial days) (ܡܪܢܐ ܘܠܗܐܢܐ *Maran Walahan*) Our Lord and our God, You are the refuge of sinners and the comfort of the afflicted. Awaken us from idleness and teach us to serve You with diligence, Lord of all, Father, Son and Holy Spirit, forever.

Res: Amen.

مزمور : **Marmitha : Psalmody**

[Any group of psalms may also be selected]

Dcn: (Ps 12) Save, O Lord! For there are now no more upright men;/ for faith has disappeared from the earth./ *Halleluia, Halleluia, Halleluia.*

(community in alternating choirs) Save, O Lord! For there are now no more upright men;/ for faith has disappeared from the earth.

Everyone speaks falsehood to his neighbour;/ they speak with flattering lips and with a double heart.

The Lord shall destroy all flattering lips/ and tongues that speak proud things.

For they have said:/ With our tongue, we shall prevail;/ our lips are our own;/ who is lord over us?

Because of the oppression of the poor/ and the groans of the needy,/ now will I arise, says the Lord;/ and I will bring salvation openly.

The words of the Lord are pure words;/ as silver tried in a furnace on earth,/ they are purified seven times.

You shall keep them, O Lord!/ You shall preserve me/ and save me from this generation forever.

For the wicked walk everywhere with contemptible pride/ like the children of Edom.

(Ps 13) How long, O Lord, will You forsake me? Forever?/ How long will You turn away Your face from me?

How long shall I keep sorrow in my soul/ and misery in my heart each day?/ How long shall my enemy triumph over me?

Consider and hear me, O Lord my God!/ Give light to my eyes, lest I sleep in death.

Lest my enemy say:/ I have prevailed against him!/ Lest those who trouble me rejoice/ when I am shaken;

But I have trusted in Your mercy;/ my heart shall rejoice in Your salvation.

I will sing unto the Lord,/ for He has saved me.

(Ps 14) The fool has said in his heart: There is no God!/ They are corrupt, they have been defiled by their own deeds./ There is no one who does good.

The Lord looked down from heaven upon the children of men/ to see if there were any who did understand and did seek God.

They have all gone astray/ and have been rejected a together;/ there is no one who does good;/ no - not even one.

They did not recognize the workers of iniquity,/ those who eat up my people like bread;/ and they did not call upon the Lord.

There they were in great fear;/ for God is with the just generation.

They have reproached the way of the poor,/ because He trusts in the Lord.

Who shall give salvation to Israel out of Zion?/ When the Lord brings back the captives of His people,/ Jacob shall rejoice and Israel shall be glad.

Glory be to the Father and to the Son and to the Holy Spirit./ From all eternity and forever, Amen.

Dcn: *Halleluia, Halleluia, Halleluia.*

Let us pray; peace be with us.

Cel: *(on Sundays)* May our prayer, O my Lord, be pleasing to You; may our requests come before You; and may they be answered from the great treasury of Your compassion, at all times and seasons, Lord of all, Father, Son and Holy Spirit, forever.

(on Feast days) We beseech You, O my Lord, the Treasury of all help and the Fountain of all blessings, overflowing Sea of compassion and mercy, great Abyss of pardon and pity: turn to us, have pity and mercy upon us, as You are accustomed to, at all times, Lord of all, Father, Son and Holy Spirit, forever.

(on ferial days) Lord, accept the prayer we sinners offer You, and be pleased with it. Make us worthy of Your infinite Blessings, Father, Son and Holy Spirit, forever.

Res: Amen.

ܩܘܠܘܬܐ ܕܠܝܢܐ : 'Onitha d-Lelya : Night Anthem

(Eskarkun...Marthyakulathinu...)

He puts down one, and sets up another: *(Ps 75,7)*

Jesus was raised on *Gaghulta*
with thieves on Cross
on that Friday of Passion.

One of those thieves, at His left hand,
was insulting
with those who Him crucified.

One at the right, repented of
his sins and requested:

"When You are in Your kingdom
in mercy remember me."

You who came to call sinners
 to repentance and return,
 gave him then and there, O Lord,
 entrance into Paradise,
 Fount of mercy, You.

Unto You, O Lord, I lift up my soul: (*Ps 25,1*)
 Mary Magdalene, in anxiety,
 at break of day
 when she came to Jesus' tomb,
 did not find the stone at His grave;
 nor His body
 that was laid to rest therein.

 When she saw one standing there,
 overcome she asked of him:
 'Where have you placed in secret
 body of my Lord Jesus'?
 Seeing ardent love in her
 and the concern for her Lord,
 You did make her fill with joy
 revealing Yourself to her,
 Fount of mercy, You.

He has made us live together with Christ: (*Eph 2,5*)
 Dispelling all pain and sorrow,
 to grant to us,
 humble children, peace of mind,
 You were most willing to accept
 human body,
 subjected to decay through sin.
 Lord, who by Your resurrection
 raised human race once for all,

You in glory great,
 august presence of Father;
 You gave us bliss of heaven
 with the angels who serve You.

You who lead the human race
 as the Way and Truth and Life,
 Fount of mercy, You.

Glory be to the Father and to the Son and to the Holy Spirit:
 Lord of all, You raised Your Son from
 those who were dead,
 in great glory, in this world.

Gave Him greatest honour in Your
 august presence
 in heaven for ever, above.

Perfect power You gave Him, Lord,
 both in heaven and on earth.

You Him made the head of Your
 Church, for all eternity;
 You raised Your Son from the dead
 with glory great forever.

Lord, we praise You with angels
 for Your grace You have bestowed.
 Fount of mercy, You.

(the following hymn is added on all days)
(b-'Endan Sapra...Karunanidhiyam...)

Full of mercy, You, our Lord,
 look with favour upon us,
 we who are Your own people.
 You know well, O Lord our God,
 the oppression of our foes:

pour forth Your grace upon us.
Sea of mercy, You, our Lord,
protect us, Your children, well
from all those who exploit us;
let the truth be our weapon
and it shall be our fortress
that we may sing Your glory.

O Lord Jesus, sow Your peace
in this world of disorder
through the prayers of Mary.
Remove from this world, O Lord,
armament and enmity
that we bless her with one voice.

Lord Jesus, may Your prophets,
Apostles and Church-fathers,
Doctors and Martyrs for faith,
pray for us, that with one voice
we may sing with all of them,
praising Your great Majesty.

India's *Shliha, Mar Toma*,
intercede now for us all,
with our Lord and God Jesus
that Your children may enjoy
bliss of promised adoption
in the Kingdom at Your side.

He (She) who gained a rich reward
working with true joy and love
in the vineyard of the Lord.
May his (her) supplications bring

to this parish (ashram/ *bhavan*/ household) of us all
 God's blessing and His mercy.

Remember not our many sins,
 we who received Your body
 and have drunk from Your chalice.
 On that day when You judge us,
 may Your mercy raise us up
 with all those who welcome You.

Dcn: Let us pray; peace be with us.

Cel: (ܘܢܩܘܠܘ ܘܢܩܘܠܘ *Maran Walahan*) Our Lord and our God, may
 the angels praise You, men glorify You and the whole
 creation worship You. Father, Son and Holy Spirit, forever.

OR

(ܘܢܩܘܠܘ ܘܢܩܘܠܘ *Maran Walahan*) Our Lord and our God, may the
 sound of our Alleluias and the melodies of our songs be
 pleasing to You; accept from us in Your loving-kindness
 the fruits of our lips, which we offer in praise of Your
 glorious Trinity, night and day, Lord of all, Father, Son
 and Holy Spirit, forever.

OR

(ܘܢܩܘܠܘ ܘܢܩܘܠܘ *Maran Walahan*) Our Lord and our God, every
 rational being which You have created is bound to raise
 continual glory, unceasing Alleluias, endless praises and
 voices full of thanksgiving to Your glorious Trinity, night
 and day, Lord of all, Father, Son and Holy Spirit, forever.

R: Amen.

ܐܫܘܒܐ : *Shubaha* : Psalm of Praise

[Any Psalm or part thereof may also be selected]

Dcn: (Col 3:1-4) If then you are risen with Christ,/ seek those things which are above,/ where Christ sits on the right hand of God./ *Halleluia, Halleluia, Halleluia.*

(community in alternating choirs) If then you are risen with Christ,/ seek those things which are above,/ where Christ sits on the right hand of God.

Set your mind on things above,/ not on things on earth.

For you have died,/ and your life is hidden with Christ in God.

When Christ, who is our life, shall appear,/ then shall you also appear with Him in glory.

Glory be to the Father and to the Son and to the Holy Spirit./ From all eternity and forever, Amen.

Dcn: *Halleluia, Halleluia, Halleluia.*

ܬܫܒܘܚܬܐ : *Teshbohta* : Hymn of Praise

(*Thuyai...Annappesaha...*)

Let us praise the Lord who saved
those who wandered in despair,
anxious and in fear of death
captive to the evil powers.

When the gates of heaven closed
through the sin of human race,
Lord, You came to reconcile;
You alone our Peace-maker.

Though we did not seek You out,

Lord of all, You came and dwelt
in this world to save us all.

We sing praises gratefully.

Through the story of lost sheep,
the good shepherd went to seek,
You revealed Your great mercy
and Your work to save us all.

Though through sin we tasted death,
You have given Life again;
like sons You have made us heirs,
in the Kingdom where You reign.

Joy abounded in heaven
as the Son of God bestowed
new life and resurrection
to all those who would repent.

Though my tongue cannot express
Your deep love and tenderness
toward the human race, O Lord,
I bow down and worship You.

Unto Father and the Son
and Spirit of Holiness
one great Lordship, Will and Might,
we sing praise and thanksgiving.

Engarta: Epistle *(of the day or any selected part.)*

ܕܢܘܢܐ : **Karozutha : Proclamation Prayer**

Dcn: Let us all stand with joy and earnestness *(on ferial days:*
“with repentance and attentiveness”) praying, *(Maran ethraham*
lain), “Our Lord, have mercy on us.”

Res: (*Maran ethraham 'lain*), "Our Lord, have mercy on us."

Dcn: O Christ, by the Resurrection of Your holy body; the doors of Sheol were broken, and You destroyed sin and death by Your Resurrection, (*Ba'enan mennakh*), we pray to You.

Res: (*Maran ethraham 'lain*), "Our Lord, have mercy on us."

Dcn: O Christ, who by the Resurrection of Your holy body, destroyed death and gave us new life, and who renewed the whole of creation by Your Resurrection, (*Ba'enan mennakh*), we pray to You.

Res: (*Maran ethraham 'lain*), "Our Lord, have mercy on us."

Dcn: O Christ, who by the Resurrection of Your holy body, raised up the dead from their tombs, and who raised up all human kind from mortality by Your Resurrection, (*Ba'enan mennakh*), we pray to You.

Res: (*Maran ethraham 'lain*), "Our Lord, have mercy on us."

Dcn: O Christ, who by the Resurrection of Your holy body, brought shame to Your crucifiers and guards, and who gladdened the community of the disciples by Your Resurrection, (*Ba'enan mennakh*), we pray to You.

Res: (*Maran ethraham 'lain*), "Our Lord, have mercy on us."

Dcn: O Christ, who by the Resurrection of Your holy body, announced joy to the women, and the women to the Apostles, and the Apostles to one another, and thus declared redemption for the entire world through Your Resurrection, (*Ba'enan mennakh*), we pray to You.

Res: (*Maran ethraham 'lain*), "Our Lord, have mercy on us."

Dcn: O Christ, who by the Resurrection of Your holy body, promised us general resurrection that we may rise up in the newness of Your Resurrection, (*Ba'enan mennakh*), we pray to You.

Res: (*Maran ethraham 'lain*), "Our Lord, have mercy on us."

Dcn: O Christ, who by the Resurrection of Your holy body, appeared many times to Your disciples and breathed into them Your Holy Spirit, and thus gladdened and delighted all by Your Resurrection, (*Ba'enan mennakh*), we pray to You.

Res: (*Maran ethraham 'lain*), "Our Lord, have mercy on us."

Dcn: O Christ, who by the Resurrection of Your holy body, sent Your disciples to teach all peoples and to baptize them in the Name of the Father and of the Son and of the Holy Spirit and who promised to be with them until the end of the world and so to be present amidst us who celebrate Your Resurrection, (*Ba'enan mennakh*), we pray to You.

Res: (*Maran ethraham 'lain*), "Our Lord, have mercy on us."

Dcn: O Christ, who by the Resurrection of Your holy body, exalted and gladdened us by the renewal, delighted us by the redemption, enriched us with Your gifts, raised up our heads to Your height, filled our hearts with Your joy and enlivened our souls with Your Resurrection, (*Ba'enan mennakh*), we pray to You.

Res: (*Maran ethraham 'lain*), "Our Lord, have mercy on us."

Dcn: For our Holy Father Mar..., successor of Peter and head of all the Churches of God, for our Major Archbishop

Mar...., father and head of our Church, for our Archbishop
 Mar...., for our Bishop Mar...., for all the Bishops and for all
 their fellow-ministers, (*Ba'enan mennakh*), we pray to You.

Res: (*Maran ethraham 'lain*), "Our Lord, have mercy on us."

Dcn: Lord, who are rich in Your blessings and an ocean of
 mercy, (*Ba'enan mennakh*), we pray to You.

Res: (*Maran ethraham 'lain*), "Our Lord, have mercy on us."

Dcn: Our God and our Saviour, give peace to the Church
 You have redeemed by Your precious blood and make us
 stand at Your right along with the just at Your glorious
 coming.

Res: Amen.

Dcn: Let us pray; peace be with us.

Cel: (ܡܪܢ ܡܪܗܡܢܐ *Maran Mrahmana*) Merciful Lord, we thank
 You for all the graces and blessings You have given us.
 Forgive us all the sins we have committed in thought, word,
 deed and negligence; stretch out Your hands and bless us
 Your children, Lord of all, Father, Son and Holy Spirit,
 forever.

Res: Amen.

ܩܠܐܕ ܫܗܪܐ

QALA D-SHAHRA : VIGIL LITURGY

(3.00 AM)

[The sanctuary remains veiled; the candles on either side of the Mar Toma Sliba on the Bema are lit; on solemn occasions the celebrant priest and assistants vest in their own liturgical vestments as for Holy Qurbana, enter the Bema, show proper respect to the Holy Sliba and begin the Liturgy]

Dcn: Let us pray; peace be with us.

Cel: (ܩܕܝܫܐ ܘܡܠܝܚܐܐ *Maran Walahan*) Our Lord and our God, the delightful, honourable, powerful, glorious, mighty, brave, strong and full of mercy, the great King of glory, the eternal Being, we confess, adore and praise You at all times, Father, Son and Holy Spirit forever.

Res: Amen

Psalm of the day

[Any Psalm may also be selected]

Dcn: (Ps 15) Lord, who may enter Your Temple?/ Who may worship on Zion, Your sacred hill?/ *Halleluia, Halleluia, Halleluia.*

(Community in alternating choirs) Lord, who may enter Your Temple?/ Who may worship on Zion, Your sacred hill?

A person who obeys God in everything/ and always does what is right/ whose words are true and sincere.

Who does not slander others;/ he does no wrong to his friends,/ nor spreads rumours about his neighbours.

He despises those whom God rejects,/ but honours those who obey the Lord.

He always does what he promises/ no matter how much it may cost.

He makes loans without charging interest,/ and cannot be bribed to testify against the innocent.

Whoever does these things shall always be secure.

Glory be to the Father and to the Son and to the Holy Spirit./ From all eternity and forever, Amen.

Dcn: *Halleluia, Halleluia, Halleluia.*

ܕܘܢܘܢܐ : *Teshbohta* : Hymn of Praise

(*Breek Hannana...Halleluia...*)

We will bless You, God of mercy,
For Your Son, the true Light, we see.

Jesus, Son of David, calls us
In His mercy to repentance.

Time is at hand, let us repent,
Pray for mercy which we all need.

May fruits worthy of repentance
Grow up in our hearts and reason.

The axe has been laid at the root
Of trees that bear no worthy fruit.

If those trees yield no fruit in time
They shall be cut and cast in fire.

He stands with a winnowing fan
In His hand now prepared to act.

All weeds He will sort out at once
Wheat He will store safe in His barns.

All chaff He will cast in the pit
 With no mercy He will burn it.
 Praise be unto God eternal
 Father, Son and Holy Spirit.

ܕܩܘܠܐ ܕܫܗܪܐ : **Karozutha : Proclamation Prayer**

Dcn: Let us all stand with joy and earnestness (*on ferial days: "with repentance and attentiveness"*) praying, (*Maran ethraham `lain*), "Our Lord, have mercy on us."

Res: (*Maran ethraham `lain*), "Our Lord, have mercy on us."

Dcn: O Christ, by Your holy manifestation, You shed light on us; You granted us the fullness of salvation and complete liberation from captivity of our enemies and adversaries: (*Ba`enan mennakh*), we pray to You.

Res: (*Maran ethraham `lain*), "Our Lord, have mercy on us."

Dcn: O Christ, at Your holy manifestation, You were baptized in the Jordan, not because Your purity had any need to be cleansed, but in order to give us the inheritance of adoption as sons through Your baptism: (*Ba`enan mennakh*), we pray to You.

Res: (*Maran ethraham `lain*), "Our Lord, have mercy on us."

Dcn. O Christ, by Your holy Baptism, You have purified us from our defilements, washed away our impurity, cleansed our stains and made us children of Your Divinity: (*Ba`enan mennakh*), we pray to You.

Res: (*Maran ethraham `lain*), "Our Lord, have mercy on us."

Dcn: O Christ, Lord of Glory, You emptied Yourself of Your splendour and were baptized by Your servant; by Your Baptism, You have sanctified the creation which You

fashioned, and have opened the gates of repentance to those who are baptized into You: (*Ba'enan mennakh*), we pray to You.

Res: (*Maran ethraham 'lain*), "Our Lord, have mercy on us."

Dcn: O Christ, You have pardoned us by Your Baptism, sanctified us by Your bath, purified us by Your purity, and have prepared for us the way into Your Kingdom: (*Ba'enan mennakh*), we pray to You.

Res: (*Maran ethraham 'lain*), "Our Lord, have mercy on us."

Dcn: O Christ, You were baptized by Your servant, although You had no need of it, showing us the way of humility: (*Ba'enan mennakh*), we pray to You.

Res: (*Maran ethraham 'lain*), "Our Lord, have mercy on us."

Dcn: O Christ, by Your Baptism of remission, You have sanctified the seas and rivers, the fountains and wells, the streams and lakes, and all the elements - but especially the waters: (*Ba'enan mennakh*), we pray to You.

Res: (*Maran ethraham 'lain*), "Our Lord, have mercy on us."

Dcn: O Christ, by Your holy Baptism, You have revealed Your Mystery; in the abundance of Your mercy, accept our vigil and prayers, (*Ba'enan mennakh*), we pray to You.

Res: (*Maran ethraham 'lain*), "Our Lord, have mercy on us."

Dcn: For our Holy Father Mar..., successor of Peter and head of all the Churches of God, for our Major Archbishop Mar..., father and head of our Church, for our Archbishop Mar..., for our Bishop Mar..., for all the Bishops and for all their fellow-ministers, (*Ba'enan mennakh*), we pray to You.

Res: (*Maran ethraham 'lain*), "Our Lord, have mercy on us."

Dcn: Lord, who are rich in Your blessings and an ocean of mercy, (*Ba'enan mennakh*), we pray to You.

Res: (*Maran ethraham 'lain*), "Our Lord, have mercy on us."

Dcn: Lord God, by Your precious blood, You have redeemed the Church. Grant peace to her children, and at Your glorious coming, make us stand on Your right along with the just.

Res: Amen.

Dcn: Let us pray; peace be with us.

Cel: (ܡܪܢܘܢ ܘܥܠܘܢ *Maran Walahan*) Our Lord and our God, the most blessed, adored, wonderful, glorious, high, exalted and incomprehensible is the eternal mercy of Your glorious Trinity who shows mercy freely to sinners. Our good Hope, full of mercy, and the forgiver of debts and sins, Lord of all, Father, Son and Holy Spirit forever.

Res: Amen.

ܩܘܪܒܢܐ : SAPRA : MORNING LITURGY

(6.00 AM)

(Sundays and Feast days)

[The sanctuary remains veiled; the candles on either side of the Mar Toma Sliba on the Bema are lit; on solemn occasions the celebrant priest and assistants vest in their own liturgical vestments as for Holy Qurbana, enter the Bema, show proper respect to the Holy Sliba and begin the Liturgy]

Dcn: Let us pray; peace be with us.

Cel: (ܩܘܪܒܢܐ ܩܘܪܒܢܐ *Maran Walahan*) Our Lord and our God, shed Your light on us and make us happy by Your coming; make us partakers of Your holy Mysteries; make us worthy to join the choirs of angels and sing and extol Your adorable Trinity with gratitude. You are the Creator and You have authority over all; You do not need the services of Your creatures; those on earth and heaven cannot ever fully comprehend Your wisdom, Lord of all, Father, Son and Holy Spirit, forever.

Res: Amen.

Dcn: (*Ps.100*) Make a joyful sound to the Lord, all you lands/
(*Qanona*) Lord, the Giver of light, we praise You!

(*Community in alternating choirs*) Make a joyful sound to the Lord, all you lands./ Serve the Lord with gladness;/ come before Him with singing.

Know that He is the Lord our God;/ it is He who has made us,/ and not we ourselves;/ we are His people,/ and the sheep of His pasture.

Enter into His gates with thanksgiving,/ and into His courts with praise./ Give thanks to Him and bless His Name!

Nor the conspiracy that spreads in darkness;/
nor the pestilence that lays waste at noon .

Thousands shall fall at your side,/ and ten
thousand at your right;/ but it shall not come near you.

You shall have only to behold with your eyes/
the reward of the wicked.

For You, O Lord, are my trust;/ You have
established Your dwelling in the heights.

No evil shall befall You,/ nor shall any plague
come near to Your dwelling.

For He shall give His angels charge over you/ to
keep you in all your ways.

They shall bear you up in their hands,/ lest you
strike your foot against a stone.

You shall tread upon the viper and adder;/ you
shall trample underfoot the lion and the great serpent.

Because he has loved Me, I will deliver him;/I
will set him on high/ because he has known My Name.

He shall call upon Me,/ and I will answer him;/I
will be with him in trouble;/I will deliver him and honour
him.

With long life I will satisfy him,/ and show him
My salvation.

Glory be to the Father and to the Son and to the
Holy Spirit./ From all eternity and forever. Amen.

Dcn: He who dwells in the protection of the Most High/
shall abide in the shadow of the Almighty/ (*Qanona*) Our
Saviour Jesus Christ, blessed are those who hope in You!
Let us pray; peace be with us.

Cel: (ܡܪܢܐ ܡܠܟܐ Maran Walahan) Our Lord and our God, Creator and Provider of the human race, You are our refuge and support. Those who seek shelter in You and call on Your Name in prayer will never be disappointed, Father, Son and Holy Spirit, forever.

Res: Amen.

Dcn: (Ps.104) Bless the Lord, O my soul!/ (Qanona) O God, glory is fitting to Your great Name.

(Community in alternating choirs) Bless the Lord, O my soul!/ O Lord, my God, You are very great!/ You are clothed with honour and majesty!

You are robed in light as with a cloak;/ You stretch out the heavens like a curtain.

You lay the beams of Your chambers upon the waters;/ You make the clouds Your chariot;/ You walk upon the wings of the wind.

You make Your angels spirits,/ Your ministers are flaming fire.

You laid the foundations of the earth,/ so that it should never be moved.

You covered it with deep sea as with a garment;/ the waters stood above the mountains.

At Your rebuke they fled;/ at the voice of Your thunder, they hastened away.

The mountains rose up,/ the valleys descend to the place which You had fixed for them.

You have set a boundary that they may not pass,/ lest they cover the earth.

The world is also established,/ so that it cannot be moved.

Your throne stands firm of old;/ You are from everlasting!

The rivers are flowing full, O Lord!/ The rivers have lifted up their voice./ The rivers are flowing with purity.

The Lord on high is mightier than the roar of many waters./ Yes, more powerful than the mighty waves of the sea.

Your decrees are very trustworthy./ Holiness is fitting to Your house, O Lord, forever!

(Ps.150) Praise the Lord!/ Praise God in His holy place!/ Praise Him in His mighty heavens!

Praise Him for His powerful deeds!/ Praise His surpassing greatness! Praise Him with the sound of the trumpet!

Praise Him with lute and harp! Praise Him with timbrel and dance!/ Praise Him with strings and pipes!

Praise Him with resounding cymbals!/ Praise Him with clashing of cymbals!

Let everything that lives and breathes give praise to the Lord!/ Praise the Lord!

(Ps.116) O praise the Lord, all you nations;/ acclaim Him, all you peoples!

Strong is His love for us;/ He is faithful forever./ Praise the Lord!

Glory be to the Father and to the Son and to the Holy Spirit./ From all eternity and forever. Amen.

Dcn: (*Qanona*) Let us praise the Lord with every breath!/
we praise You, Jesus Christ, the Light!
Let us pray; peace be with us.

Cel: (ܡܪܢܐܘܢܐ *Maran Walahan*) Our Lord and our God, You are the eternal light and the splendour of the Father. You have risen in the world for the renewal and redemption of the human race; You have shed rays of hope for eternal life; we offer You praise, honour, thanksgiving and adoration, Lord of all, forever.

Res: Amen.

ܡܪܢܐܘܢܐ ܡܘܠܘܢܐ : 'Onitha d-Sapra : Morning Hymn

(*Brikiton...Kanavil Jnan...*)

Death is swallowed up in victory: (*1 Cor 15:54*)

The Scriptures on Christ
were fulfilled on earth
with all perfection.
He offered His life for us,
that He might destroy our sins;
as is written in the book,
on the third day He arose
with glory - and reigns in new life.

Hear this, all people: (*Pss 49:1*)

If we praise Jesus,
Saviour of the world,
as our Lord and God,
if we stand firm in our faith,
that He was raised from the dead
by God in His grace and might,

and proclaim it with our tongue,
we will gain - life everlasting.

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

We confide our hope
in our Lord Jesus
and in His rising.

If we put our trust only
on this earth and its concerns,
we will all indeed become
most wretched of all people:
It will be - truly unfortunate.

(every day after "d-Sapra", 'Morning Hymn' we add)

(Mariam Bithulta... Pulariprabhayil...)

In the bright and dawning light
we are singing with delight
our hymns and praises to You,
Saviour of all creation.

Grant a day of peace and hope
in Your mercy, Lord of all,
and remission of our sins;
lead us on the path of Good.

May Your children never lose
the strong hope we place in You.
Lord of all, close not the door
in Your weak, frail children's face.
You know, Father, our follies
and the weakness of our race.
Reward us with Your mercy;
look not on our little worth.

Sow on earth Your unity,
peace and charity, O Lord.

He enlightened by His light
those who were in darkness caught,
all who lay in dust of death
rose up and His praises sang.

Man He saved and life bestowed,
then unto His Father rose;
with great glory He shall come,
granting light to those who hope.

Isho' comes as King again;
let us light our lamps and go
that we may meet Him with joy
and rejoice in endless light.

Sing praise to His Majesty;
thank and bless His great Father
Who in mercy sent His Son
for our hope and salvation.

In surprise His day will come,
and His waiting saints who toiled
light their lamps and all go forth
to encounter their dear Lord.

Holy angels share the joy
in the glory of the just
and shall crown them, as deserved,
singing praises with one voice.

All you brethren, rouse yourselves:
Let us thank our Saviour King
Who shall come to gladden us
in His Kingdom, full of light.

Dcn: Heaven and earth rejoiced in the dawning light of Christ.

[Thuyai... Annappesaha...]

Error's darkness came like night,
spread and covered creation;
then shone forth the light of Christ,
bringing comfort to the world.

Days from Adam until now
were like watches of the night;
the appearance of the Christ
is like daytime, bright and cool.

Our Lord likened His preaching
to the time of morning light;
And the end of this, our world,
is like evening after toil.

Prophets, fathers, priests and kings
longed in hope for this great day.
And the Lord did give them rest
through His advent, port of hope.

Creatures which were crushed in sin
found their rest at His coming;
and they sang the hymn of praise
with His angels and His Saints.

With all those who welcomed Him
a new covenant was made;
and He sealed it with His blood
that His promise firm might stand.

By that promise of our Lord
heav'n and earth were joined as one.

And they now await in hope
the new day of His coming.

Soon draws near the final day
when He comes with our reward.
Come, prepare with unity
to go out to meet the Lord.

Light our lamps with oil of love
for that awesome coming day;
lest we hear those dreaded words:
"I know not you nor your deeds!"

Till that day when death shall come
trade with talents He provides,
that we hear His promised words:
"Come, receive your due reward!"

While on earth our lives we lead,
let us guide our thoughts and deeds,
by faith, hope and charity
that we reach our heavenly goal.

Dcn: Light has dawned in darkness to the just; and joy to the upright.

Hymn of the Three in the Furnace:

[Thuyai... Annappesaha...]

All creation, bless the Lord,
and His praises sing with joy;
vault of sky with all it holds,
bless the Lord, the God of all.

(Tara'a) We give praise with angel hosts
for that glorious morning when-

Christ will come to raise the dead
and bestow deserved reward.

Angels and the heav'nly hosts,
army of the Mighty God,
rain and snow and heat and cold,
bless the Lord, the God of all.

Sun and moon and stars and light,
day and night and wind and breeze,
lightning, thunder, clouds and storm,
bless the Lord, the God of all.

Mountains, hills and seas and springs,
and the beasts that live in them,
and the grass and shrubs and trees,
bless the Lord, the God of all.

Birds and flies and worms and fish,
and the priests and sons of men,
just and martyrs and the saints,
bless the Lord, the God of all.

Three young men, so shining bright,
walking safe in fire that burns,
chosen ones, with Israel,
bless the Lord, the God of all.

(Tara'a) We give praise with angel hosts
for that glorious morning when
Christ will come to raise the dead
and bestow deserved reward.

Glory to the Father be,
only Son and Spirit blest;
as from all eternity
now and ever, may it be.

Keep us safe and sound, O Lord,
in this world that fades away.
Keep us in Your mercy, Lord,
on that day You come to judge.

When that splendid morning dawns
and You grant us, Lord, Your grace,
give us gifts of peace and joy,
worthy of the life that lasts.

As we know, You are the Light,
Light from Light and God from God,
with the angels we await
with the hope to see You come.

Dcn: Let us pray; peace be with us.

Cel: (ܠܟܗܡܪܐ *Lakh Mar*) Lord of all, we praise and exalt, honour
and sing to the hidden mystery, blessed and
incomprehensible nature of Your glorious Trinity at all
times, Father, Son and Holy Spirit, forever.

Res: Amen.

ܠܟܗܡܪܐ : *Teshbohta* : Hymn of Praise

(*Laika Esal...Deivapithavinu...*)

Glory to God in the highest
and on earth peace and hope to all.
We worship You; we adore You;
we sing praises to Your glory:
You who are the eternal God,
the awesome and mysterious One.

Father, Son and Holy Spirit:
Great King of kings and Lord of lords,

Who dwell in uncreated Light.
 No one has, nor can behold You.
 You alone are the Holy One,
 the Mighty and Immortal God.

We sing Your praises gratefully
 through Jesus Christ who intercedes.
 He is Son of God the Most High
 and the Saviour of all the world.
 You are the Lamb of the living God,
 taking away the sins of the world.

Hear us, O Lord, who are enthroned
 at the right hand of Your Father.
 Have mercy on us; hear our prayer.
 For You are our God, You our Lord.
 You are our Saviour and our King.
 You alone can forgive our sins.

The eyes of all are turned to You,
 You alone, our Lord Jesus Christ.
 Glory be to God, Your Father,
 Glory to the Holy Spirit
 and glory be to You, O Lord:
 For all eternity. Amen.

Dcn: Let us pray; peace be with us.

Cel: (ܠܟܡܪܘܠܟܘܢ *Lak Mar*) We offer You, O Lord, Your Anointed One and Your life giving, divine and Holy Spirit, praise and honour, worship and thanksgiving, at all times, Lord of all, forever.

Res: Amen.

Dcn: Let us raise our voices and praise the living God.

and blessing of God be with us who are weak and are sinners and with all the creatures of the world, now, always ✠ and forever.

Res: Amen.

[All exchange peace among themselves, beginning from the leader of the community or the celebrant, when he is a priest or bishop]

ܣܦܪܐ : SAPRA : MORNING LITURGY

(6.00 AM)

(Ferial Days)

[The sanctuary remains veiled; the candles on either side of the Mar Toma Sliba on the Bema are lit; on solemn occasions the celebrant priest and assistants vest in their own liturgical vestments as for Holy Qurbana, enter the Bema, show proper respect to the Holy Sliba and begin the Liturgy]

Dcn: Let us pray; peace be with us.

Cel: (ܡܪܢܐ ܘܥܒܕܐ Maran Walahan) Our Lord and our God, all creatures praise and worship You with rejoicing, for You have created them by Your infinite and incomprehensible mercy and You provide for them in miraculous ways, Source of all creation and Protector of our souls, Lord and God, Father, Son and Holy Spirit, forever.

Res: Amen.

Dcn: (Ps.100) Make a joyful sound to the Lord, all you lands/
(Qanona) Lord, the Giver of light, we praise You!

(Community in alternating choirs) Make a joyful sound to the Lord, all you lands./ Serve the Lord with gladness;/ come before Him with singing.

Know that He is the Lord our God;/ it is He who has made us,/ and not we ourselves;/ we are His people,/ and the sheep of His pasture.

Enter into His gates with thanksgiving,/ and into His courts with praise./ Give thanks to Him and bless His Name!

For the Lord is good;/ His mercy is everlasting;/ and His truth endures to all generations.

You shall have only to behold with your eyes/
the reward of the wicked.

For You, O Lord, are my trust;/ You have
established Your dwelling in the heights.

No evil shall befall You,/ nor shall any plague
come near to Your dwelling.

For He shall give His angels charge over you/ to
keep you in all your ways.

They shall bear you up in their hands,/ lest you
strike your foot against a stone.

You shall tread upon the viper and adder;/ you
shall trample under foot the lion and the great serpent.

Because he has loved Me, I will deliver him;/ I
will set him on high/ because he has known My Name.

He shall call upon Me,/ and I will answer him;/ I will
be with him in trouble;/ I will deliver him and honour him.

With long life I will satisfy him,/ and show him
My salvation.

Glory be to the Father and to the Son and to the
Holy Spirit./ From all eternity and forever. Amen.

Dcn: He who dwells in the protection of the Most High/
shall abide in the shadow of the Almighty/ (*Qanona*) Our
Saviour Jesus Christ, blessed are those who hope in You!
Let us pray; peace be with us.

Cel: (ܡܪܢܐ ܘܥܠܐ *Maran Walahan*) Our Lord and our God, Your
providence is most praiseworthy. Those who depend on
You and call upon Your Name in prayer will never be
disappointed, Lord of all, Father, Son and Holy Spirit,
Forever.

Res: Amen.

Dcn: (ps. 104) Bless the Lord, O my soul!/ (*Qanona*) O God, glory is fitting to Your great Name.

(*Community in alternating choirs*) Bless the Lord, O my soul!/ O Lord, my God, You are very great!/ You are clothed with honour and majesty!

You are robed in light as with a cloak;/ You stretch out the heavens like a curtain.

You lay the beams of Your chambers upon the waters;/ You make the clouds Your chariot;/ You walk upon the wings of the wind.

You make Your angels spirits,/ Your ministers are flaming fire.

You laid the foundations of the earth,/ so that it should never be moved.

You covered it with deep sea as with a garment;/ the waters stood above the mountains.

At Your rebuke they fled;/ at the voice of Your thunder, they hastened away.

The mountains rose up,/ the valleys descend to the place which You had fixed for them.

You have set a boundary that they may not pass,/ lest they cover the earth.

You have sent forth springs into the valleys,/ which run down among the hills.

They give drink to every beast of the field;/ the wild asses quench their thirst.

By them, the birds of the heaven have their dwelling;/ from among the hills they sing.

You water the hills from Your chambers;/ the earth is satisfied with the fruit of Your works.

You cause the grass to grow for the cattle,/ and herbs for the service of man,/ that he may bring forth food from the earth. (*Qanona*) O God, glory is fitting to Your great Name.

(*Ps.148*) Praise the Lord!/ Praise the Lord from the heavens!/ Praise Him in the heights!

Praise Him, all His angels!/ Praise Him, all His hosts! Praise Him, sun and moon!/ Praise Him, all stars and light!

Praise Him, heavens of heavens,/ and waters that are above the heavens!

Let them praise the Name of the Lord,/ for He spoke and they were made;/ He commanded and they were created!

He has also established them forever and ever!/ He has made a decree which shall not pass.

Praise the Lord from the earth,/ you great serpents and all deeps;

Fire and hail, snow and ice,/ stormy wind fulfilling His word;

Mountains and all hills,/ fruitful trees and all cedars;

Wild beasts and all cattle,/ creeping things and flying birds:

Kings of the earth and all people,/ princes and all judges of the earth;

Young men and maidens,/ old men and youths;/ let them praise the Name of the Lord!

For His Name alone is exalted;/ His glory is on earth and in heaven.

(Ps.150) Praise the Lord!/ Praise God in His holy place!/ Praise Him in His mighty heavens!

Praise Him for His powerful deeds!/ Praise His surpassing greatness!

Praise Him with the sound of trumpet!/ Praise Him with lute and harp!

Praise Him with timbrel and dance!/ Praise Him with strings and pipes!

Praise Him with resounding cymbals!/ Praise Him with clashing of cymbals!

Let everything that lives and breathes give praise to the Lord!/ Praise the Lord!

(Ps.116) O praise the Lord, all you nations;/ acclaim Him, all you peoples!

Strong is His love for us;/ He is faithful forever./ Praise the Lord!

Glory be to the Father and to the Son and to the Holy Spirit./ From all eternity and forever. Amen.

Dcn: (*Qanona*) Let us praise the Lord with every breath!/ we praise You, Jesus Christ, the Light!

Let us pray; peace be with us.

Cel: (ܐܘܪܝܢܐ ܘܥܡܝܢܐ *Maran Walahan*) Our Lord and our God, remembering Your infinite and incomprehensible mercy, the whole creation is bound to praise You and worship You, Father, Son and Holy Spirit, forever.

Res: Amen.

Res: (*Thuyai..*)

Lord of all, we give thanks to You;
Jesus Christ, we glorify You.

You give life to our bodies
and salvation to our souls.

Dcn: Lord, at daybreak I come to You prepared; hear my prayers.

Res: Lord of all....

Cel: Glory be to the Father and to the Son and to the Holy Spirit./ From
all eternity and forever, Amen.

Res: Lord of all....

Dcn: Let us pray; peace be with us.

Cel: (لَا إِلَهَ إِلَّا هُوَ *Lakh Mnahem*) Eternal God, King most High,
You are the Giver of life to our bodies and the Saviour of
our souls. We worship You and we glorify You, Father,
Son and Holy Spirit, forever.

Res: Amen.

Dcn: (Ps.51) Have mercy on me, O God, in Your loving-
kindness./ In the depth of Your compassion, blot out my
sins./ (*Qanona*) Lord, have mercy on me;/ God, have mercy
on me;/ Lord, have mercy on me!

(*Community in alternating choirs*) Have mercy on me, O
God, in Your loving-kindness./ In the depth of Your
compassion, blot out my sins.

Wash me clean from my iniquity,/ and cleanse
me of my sins;

For I know my iniquity,/ and my sins are ever
before me.

Against You alone have I sinned;/ I have done
what is evil in Your sight.

Therefore, You are justified in Your sentence/ and
blameless in Your judgements.

(*In the Great Fast the following is also added*)

For in guilt was I born;/ in sin my mother conceived me.

But You are pleased with truth,/ and the secrets of Your wisdom You have revealed to me.

Sprinkle me with hyssop,/ and I shall be made clean;/ wash me, and I shall be whiter than snow.

Fill me with Your joy and gladness,/ that my broken spirit may rejoice.

Turn Your face away from my sins,/ and blot out all my iniquities.

Create in me a clean 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 maintain me with Your glorious spirit;

Then I will teach transgressors Your way,/ and sinners shall be converted to You.

Deliver me from bloodshed, O God, the God of my salvation,/ and my tongue shall sing aloud of Your justice.

O Lord, open my lips,/ and my mouth shall proclaim Your praise;

For You do not desire sacrifice;/ You take no delight in burnt offerings.

My sacrifice to God is a broken spirit;/ a broken and contrite heart, O God,/ You will not despise.

Do good to Zion in Your good pleasure;/ build the walls of Jerusalem.

Then You shall be pleased with the sacrifices of righteousness,/ with burnt offerings and holocausts;/ then shall they offer gifts on Your altar.

Glory be to the Father and to the Son and to the Holy Spirit./ From all eternity and forever. Amen.

Dcn. Have mercy on me, O God, in Your loving kindness./ In the depth of Your compassion, blot out my sins./ (*Qanona*) Lord, have mercy on me;/ God, have mercy on me;/ Lord, have mercy on me!

ܐܘܢܝܬܐ ܕܫܦܪܐ : 'Onitha d-Sapra : Morning Hymn

(*Thuyai...Annappesaha...*)

How good, how pleasant!: (*Ps 132:1*)

Like the love that spouses show
with all its sublime beauty,
the Lord, for His Church, His bride,
shows divine and perfect love.

The Most High gave His voice: (*Ps 18:13*)

Holy Church, O our Mother,
words of Jesus, your Bridegroom,
gentle, sweet and effective,
echo forth from within you.

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

Sing your praises to the Lord;
sing with harp and instruments
songs which from the heart arise,
grateful, sweet, melodious.

(*every day we add*)

(*Mariam Bthulta... Pulariprabhayil...*)

In the bright and dawning light
we are singing with delight

our hymns and praises to You,
Saviour of all creation.

Grant a day of peace and hope
in Your mercy, Lord of all,
and remission of our sins;
lead us on the path of Good.

May Your children never lose
the strong hope we place in You.
Lord of all, close not the door
in Your weak, frail children's face.
You know, Father, our follies
and the weakness of our race.
Reward us with Your mercy;
look not on our little worth.

Sow on earth Your unity,
peace and charity, O Lord.
May all those who tend Your sheep
see much good fruit in that field.
Heal the sick; lift those who fall,
bestow health to one and all;
cleanse the sins from every one;
increase holiness in all.

May Your hand save us, O Lord,
in all paths and ways we go,
as You once kept safe from Saul
David in his lowliness.
May each step, O Lord, we take
be according to Your will,
that we reach our goal in peace
under Your protecting care.

Through the Red Sea, You once led
Moses and Your chosen ones.
Daniel in the lion's den
was preserved, Lord, by Your grace.
Ananias and his friends
were saved from the furnace fire.
Guard us also by Your power,
Lord, from all the evil ones.

Rising with the morning sun
we adore our Father's Name,
and sing glory to His Son,
as we thank the Spirit blest.
May our loving Father's grace
and the mercy of His Son,
and the Spirit's compassion
be upon us all our days.

Lord, we place our hope in You,
You the Healer of our lives.
May Your mercy's medicine
save us from the wounds of sin.
You alone can give us strength
that we need and keep Your word.
Help, guide and protect, O Christ,
those who worship You, O Lord.

Let us request forgiveness
from the Lord compassionate
who waits at His open door
for the sinners who repent.
Day by day we turn to You,
yet our sins are multiplied.

You are truly our refuge.
 Hear our prayers, kindly Lord;
 let the cries of worshippers
 rise before You like incense.

Lord who free all from their debts,
 in Your mercy, loose our bonds
 and remit our trespasses.
 You who pardon in mercy,
 forgive us each all our sins
 though so countless in Your sight.

You are the true hope of all:
 Grant peace and prosperity
 to Your children in the world,
 that we all may sing and bless
 the Name of Your Trinity,
 O Lord of all, forever.

Dcn: Let us pray; peace be with us.

Cel: Jesus Christ, the hope of the human race and the harbour of peace, give us Your peace and comfort so that we may praise You all the days of our life, Lord of all, forever.

Res: Amen.

Dcn: Let us raise our voices and praise the living God.

Res: (*Thuyai...*) Holy, holy, holy God
 holy, holy, mighty One
 holy and immortal One:
 Lord, have mercy on us all.

Cel: Glory be to the Father and to the Son and to the Holy Spirit:

Res: Holy, holy,....

He has chosen us for the inheritance,/ and for the glory of Jacob, whom He loved.

God has gone up with glory,/ the Lord with the sound of the trumpet!

Sing praises to God!/ Sing praises to our King!

For God is the King of all the earth!/ Sing praises to Him!

God reigns over the nations!/ God sits upon His holy throne!

The rulers of the nations have returned to the God of Abraham;/ for the dominions of the earth belong to God/ and He is greatly exalted.

Glory be to the Father and to the Son and to the Holy Spirit./ From all eternity and forever. Amen.

Dcn: *Halleluia, Halleluia, Halleluia.*

Let us pray, peace be with us.

Cel: O Jesus Christ, the good hope of men and the peaceful harbour that consoles the creatures, establish among us O Lord, Your peace and tranquillity, so that we may confess and glorify You unceasingly all the days of our lives, Lord of all forever.

Res: Amen.

ܕܘܢܘܢܐ : Teshbohta : Hymn of Praise

(Breek Hannana...Halleluia...)

Let us praise the Lord whose great love showed to us all His great glory.

Let us praise Him who shaped our soul made in His own august image.

Let us praise Him who gave to man gifts and graces most auspicious.

[If a Bishop or Priest leads the Divine Praises, he sings or recites the ܘܬܡܐ Hutama facing the faithful and seals them with the sign of the Cross at its end]

Cel: ܘܬܡܐ Hutama: Let God the Lord of all who placed His praises in our mouths, His songs on our tongues, His melodies in our throats, His thanksgivings on our lips and His faith in our hearts, hear our prayers, receive our petitions, be appeased by our supplications, forgive our debts, grant us our good and blameless requests and shower His mercies from the great treasure of His compassion on us and on the whole world, now and always, ✠ forever and ever.

Res: Amen.

[All exchange peace among themselves, beginning from the leader of the community or the celebrant, when he is a priest or bishop]

ܝܨܢܢܐ : 'ENDANA : THE NOON LITURGY

(12.00 Noon)

[The sanctuary remains veiled; the candles on either side of the Mar Toma Sliba on the Bema are lit; on solemn occasions the celebrant priest and assistants vest in their own liturgical vestments as for Holy Qurbana, enter the Bema and show proper respect to the Holy Sliba. They begin the Liturgy with exchanging peace to each other in the community, beginning from the leader or celebrant, when he is a priest or bishop]

Glory to God..., Our Father..., *(as at the beginning of Ramsha)*

Dcn: Let us pray, peace be with us.

Cel: (ܡܪܢܐ ܘܥܒܕܐܢܐ ܘܩܕܝܫܐܢܐ *Maran Walahan*) Our Lord and our God, make us worthy to praise and thank Your most glorious Trinity, night and day, together with the heavenly ones, Lord of all, Father, Son and Holy Spirit forever.

Res: Amen.

ܩܘܨܡܝܬܐ : *Marmitha* : Psalmody

[Any group of Psalms may also be selected]

Dcn: (Ps 22) My God, my God, why have You let me live?/
And yet You have delayed my salvation from me,/ because
of the words of my folly./ *Halleluiya, Halleluiya, Halleluiya.*

(Community in alternate choirs) My God, my God, why
have You let me live?/ And yet You have delayed my
salvation from me,/ because of the words of my folly.

O my God, I call to You in daytime/ but You do
not answer me;/ and at night, You do not abide with me.

For You are the Holy One,/ and Israel dwells under
Your glory.

Our fathers trusted in You;/ they trusted, and You
delivered them.

They cried out to You and were delivered;/ they trusted in You, and they were not confounded.

But I am a worm, and not a man;/ a reproach among men, and despised among people.

All those who saw me have laughed me to scorn;/ they mock with their lips;/ they shake their heads and say:

He trusted in the Lord;/ let the Lord deliver him;/ let Him save him, if He is pleased with him.

For You are my trust since I came out of the womb,/ and my hope since I was at my mother's breasts.

I was put under Your care from birth;/ from my mother's womb, You are my God.

Be not far from me, for trouble is near;/ for there is no one to help me.

Many bulls have surrounded me:/ strong bulls of Bashan encircle me.

Their mouths snarl against me/ like a hungry and roaring lion.

I am poured out like water/ and all my bones are out of joint;/ my heart has melted like wax,/ my bowels are wasted within me.

My strength has dried up like baked clay;/ and my tongue cleaves to my jaws;/ and You have cast me down into the dust of death.

For the vicious have surrounded me;/ the assembly of the wicked have closed in upon me;/ they have pierced my hands and my feet.

My bones ached with pain;/ they looked and stared at me.

They divided my garments among them,/ and
cast lot for my vesture.

But, O Lord, be not far from me!/ O God, O God
stay near to help me!

Deliver my soul from the sword,/ my only self
from the hand of the wicked.

Save me from the lion's mouth;/ save my
lowliness from the haughty;

That I may proclaim Your Name to my brethren;/
in the midst of the assembly I will praise You.

You who revere the Lord, praise Him!/ All you
descendants of Jacob, glorify Him!/ And fear Him, all you
descendants of Israel!

For He has not despised nor spurned the affliction
of the poor man;/ nor has He turned away His face from
him;/ but when he cried out to Him, He heard him.

My praise shall be of You in the great assembly;/
I will fulfil my vows before those who worship Him.

The poor shall eat and be satisfied;/ those who
seek the Lord shall praise Him;/ their hearts shall live
forever.

All the ends of the earth shall remember and turn
to the Lord;/ and all the families of the nations shall
worship before You!

For the kingdom is the Lord's;/ He is ruler over
the nations.

All those who are hungry upon earth/ shall eat
and worship in the presence of the Lord;/ all those who

are buried shall kneel before Him./ My soul is alive to Him.

An offspring shall serve Him;/ the generations to come shall proclaim the Lord.

They shall come and declare His justice/ to a people that shall be born,/ and tell what the Lord has done.

(Ps 23) The Lord is my shepherd;/ I shall not want.

He makes me rest in green pastures;/ He leads me beside still waters.

He restores my soul./ He leads me in the path?/ Justice for His Name's sake.

Yes, although I walk through the valley of the shadow of death,/ I will fear no evil;/ for You are with me;/ Your rod and Your staff comfort me.

You prepare a table before me in the presence of my enemies;/ You anoint my head with oil;/ my cup runs over.

Surely Your goodness and mercy shall follow me/ all the days of my life;/ and I shall dwell in the house of the Lord forever.

(Ps 24) The Lord's are the earth and its fullness,/ the world and those who dwell in it.

For he sets its foundation upon the sea,/ and furnished it with rivers.

Who shall ascend the mountain of the Lord?/ Or who shall stand in His holy place?

He who has clean hands and a pure heart;/ who has not sworn falsely by his soul,/ nor has taken an oath deceitfully.

He shall receive the blessing from the Lord,/ and justice from God our Saviour.

This is the generation of those who seek Your face,/ that proclaims Your countenance, O God of Jacob!

Lift up your lintels, O you gates;/ and be lifted up, O everlasting doors,/ that the King of Glory may come in!

Who is this King of Glory?/ The Lord, strong and mighty,/ the Lord, mighty in battle!

Lift up your lintels, O you gates;/ and be lifted up, O everlasting doors,/ that the King of Glory may come in!

Who is this King of Glory?/ The Lord of Hosts!/ He is the King of Glory forever!

Glory be to the Father and to the Son and to the Holy Spirit./ From all eternity and forever. Amen.

Dcn: *Halleluia, Halleluia, Halleluia.*

ܬܫܒܘܚܬܐ : Teshbohta : Hymn of Praise

(Thuyai...Annappesaha...)

Lord, You deserve all praises;
Creator and Redeemer,
we sing Your glories always;
Christ, the Lord, You live ever.

We will open our own mouths,
that we may sing Your glories;
Jesus Christ, You reign always:
we adore and worship You. (3 times)

Unto Father and the Son
and Spirit of holiness,

One great Lordship, Will and Might,
we sing praise and thanksgiving. (3

times)

Dcn: Let us pray, peace be with us.

Cel: O my Lord, in Your great mercy, help Your adorers. Shower abundantly Your grace on those who are calling upon Your Name. Appear, O Lord, to redeem Your people and to protect Your flock in Your pasture, from all dangers, seen and unseen, Lord of all, Father, Son and Holy Spirit, forever.

Res: Amen.

ܕܘܨܬܐ ܕܥܢܢܐ : 'Onitha d-'Endana : Midday Hymn

(b-'Endan Sapra...Karunanidhiyam...)

The earth trembled and was shaken: (Ps 77:18)

When the crucifiers came
boldly to arrest the Son,
the earth cried with great shaking,
asking for Your swift return.
The sun darkened with weeping,
and the temple veil was rent.

The foundations of mountains were shaken and torn up:

O Christ, You were crucified
by audacious wicked ones:
In Your mercy, tend our wounds;
by Your resurrection, Lord,
lift us from our fatal fall
and have mercy on us all.

Judge me, O God, and avenge my cause: (Ps 43:1)

Merciless was the judgment
crucifiers passed on Him;

wicked people bound Him fast,
and crucified on the wood.

Jews and Pharisees cried out:
"Let Him now be crucified!"

Deliver me from the workers of iniquity: (Ps 59:2)

You, the true giver of life
to all the worlds by Your grace,
were taken and crucified
by the haters of the truth.
By Your Cross, protect Your Church,
and have mercy on me, Lord!

Deliver me from my enemies, O God: (Ps 59:1)

Terrible, indeed, the hour,
when they arrested the Lord!
The wicked persecutors
took Him to the judgment seat.
The disciples fled away
and were scattered far and wide.

O God, be merciful unto me: (Ps 57:1)

Simon Peter denied Him,
saying, "I know not this man".
Christ, You came to redeem us,
suffering passion and Cross,
tend our wounds in Your mercy,
and have mercy on us all.

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

When You willed to destroy hell
and conquer its treasury,
in Your love You endured bonds,
stood before the judgment seat,

Scriptures are all fulfilled intact,
approaching soon end of this world.

Save us, O Lord, from all evils;
press them always and destroy us.

Good shepherd who took up suffering,
protect Your sheep safe from wicked.

Let there be peace in this our world;
let us become one in Your Peace.

Let us be made Your own people;
sing and praise You as You will it.

ܕܩܘܘܝܬܐ : **Karozutha : Proclamation Prayer**

Dcn: Let us all stand with joy and earnestness (*on ferial days: "with repentance and attentiveness"*) praying, (*Maran ethraham 'lain*), "Our Lord, have mercy on us."

Res: (*Maran ethraham 'lain*), "Our Lord, have mercy on us."

Dcn: O Lord our God, full of mercies, who freely justifies the sinners, (*Ba'enan mennakh*), we pray to You.

Res: (*Maran ethraham 'lain*), "Our Lord, have mercy on us."

Dcn: O good Shepherd, who went in search of our race and handed over Yourself for us, (*Ba'enan mennakh*), we pray to You.

Res: (*Maran ethraham 'lain*), "Our Lord, have mercy on us."

Dcn: O true Judge, You are not angry at any time, but are patient with us in the hope of our repentance, (*Ba'enan mennakh*), we pray to You.

Res: (*Maran ethraham 'lain*), "Our Lord, have mercy on us."

Dcn: O the Physician of our nature, who came and revealed Yourself in the flesh, pardoned our debts and healed our wounds, (*Ba’enan mennakh*), we pray to You.

Res: (*Maran ethraham ‘lain*), “Our Lord, have mercy on us.”

Dcn: O Lord our Lord, who granted good hope to the sinners through the example of publicans and sinners whom You received and healed, (*Ba’enan mennakh*), we pray to You.

Res: (*Maran ethraham ‘lain*), “Our Lord, have mercy on us.”

Dcn: For the welfare of our holy fathers, the Pope, the Patriarchs, the Major Archbishops, the Archbishops, Bishops and all those who minister the Church with them, (*Ba’enan mennakh*), we pray to You.

Res: (*Maran ethraham ‘lain*), “Our Lord, have mercy on us.”

Dcn: O merciful God, who governs all in mercy, (*Ba’enan mennakh*), we pray to You.

Res: (*Maran ethraham ‘lain*), “Our Lord, have mercy on us.”

Dcn: O the One who are glorified in heaven and adored on earth, (*Ba’enan mennakh*), we pray to You.

Res: (*Maran ethraham ‘lain*), “Our Lord, have mercy on us.”

Dcn: For the sinners that they may repent, and for the penitents that they may be justified, and for the just that they may be perfected, (*Ba’enan mennakh*), we pray to You.

Res: (*Maran ethraham ‘lain*), “Our Lord, have mercy on us.”

Dcn: O Christ, our Lord, have compassion on us and pardon us in Your grace, and pour out Your mercy on all of us.

Res: Amen.

Dcn: Let us pray; peace be with us.

[If a Bishop or Priest leads the Divine Praises, he sings or recites the ܘܬܡܢܗܘܬܘܬܐ Hutama facing the faithful and seals them with the sign of the Cross at its end]

Cel: ܘܬܡܢܗܘܬܘܬܐ *Hutama*: Let there be praise to God, veneration to the angels, shame to Satan, salutation to the Holy Cross, glory to the Church, resurrection for the dead, forgiveness to the repentant, liberation to prisoners, health for the sick, and lasting peace to the world. May the bountiful mercy and blessing of God be with us who are weak and are sinners, and with all the creatures of the world, now, and always ✠ and forever.

Res: Amen.

[All exchange peace among themselves, beginning from the leader of the community or the celebrant, when he is a priest or bishop]

دِنِجَهْ بَدِ شَدِجِ : d-BATSHA' SHA'IN

NINTH HOUR LITURGY

(3.00 pm)

[The sanctuary remains veiled; the candles on either side of the Mar Toma Sliba on the Bema are lit; on solemn occasions the celebrant priest and assistants vest in their own liturgical vestments as for Holy Qurbana, enter the Bema and show proper respect to the Holy Sliba. They begin the Liturgy with exchanging peace to each other in the community, beginning from the leader or celebrant, when he is a priest or bishop]

Glory to God..., Our Father..., *(as at the beginning of Ramsha)*

Dcn: Let us pray, peace be with us.

Cel: (ماران والهان) *Maran Walahan*) Our Lord and our God, make us worthy to join with the watchful ones and the companies of angels in voices full of confession to sing praise to Your glorious Trinity night and day, Lord of all forever.

Res: Amen.

Psalm of the day

[Any Psalm may also be selected]

Dcn: (Ps 67) May God be merciful and bless us;/ and may He cause His face to shine upon us./ *Halleluia, Halleluia, Halleluia.*

(Community in alternate choirs) So may Your ways be known upon earth,/ Your healing salvation among all nations.

Let the people praise You, O God./ Let all the people praise You.

O, let the nations be glad and sing for joy!/ For You shall judge the people justly,/ and govern the nations upon earth.

Res: Amen. Bless, O my Lord.

***d-Udhrana* : Prayer for Help** (condensed version) P. 47-48

Res: Amen. Bless, O my Lord.

[If a Bishop or Priest leads the Divine Praises, he sings or recites the ܘܬܘܡܐ Hutama facing the faithful and seals them with the sign of the Cross at its end]

Cel: ܘܬܘܡܐ *Hutama*: Blessed be God for ever and His holy Name be praised through all generations. We beseech His abounding ocean of mercy, asking Him to make us worthy of the brilliant glory of His Kingdom, and of the delight with His holy angels, and of the confidence to come before Him, and of the peace at His right hand in the heavenly Jerusalem, in His grace and mercy, now and always, ✠ forever and ever.

Res: Amen.

[All exchange peace among themselves, beginning from the leader of the community or the celebrant, when he is a priest or bishop]

Appendix
IN REMEMBRANCE OF THE DEPARTED
(Short Service for the Departed Faithful)

[The priest turns to the Mar Toma Sliba, the symbol of Jesus' Resurrection, which is set at the head of the tomb in the cemetery or when in the church, at the head of the Shoshepa (chalice veil - the symbol of Jesus' tomb cover), spread in the nave, to begin the service.]

Dcn: You who raise the dead to life, we revere Your holy Name.

Let us pray. Peace be with us.

Cel: O Lord of mercy, those who lament their beloved dead cry to You, and those who mourn place their trust in You. According to Your promises, come to the comfort of Your servant(s). For You are the Lord of life and death, O Lord of all, Father, Son and Holy Spirit, forever.

Res: Amen.

ܡܠܟܐ ܡܫܝܗܐ : 'Onitha : Hymn

(Malka Mshiha...Mahimayodanthima...)

My Lord, I will praise You!

When You come in glory, Lord,
at the end of time to judge,
with love place me at Your right
with Your chosen holy ones.

My Lord, I have trusted You!

Lord, I worship and bow down
as I look upon Your Cross,
which gives hope for redemption
and our own resurrection.

Heaven and earth belong to You!

Heaven and earth belong to You,
the Refuge of the living. Lord,
grant Your eternal life
to the dead in Your mercy.

Rejoicing, they will sing hymns of joy:

Grant forgiveness of their sins
to the dead in Your mercy,
Lord, remember they are Yours
through their holy baptism.

They will rejoice in His joy:

Lord, in mercy, grant a share
in Your eternal banquet
to those who on earth received
Your Body and precious Blood.

None of them was left behind:

When it rains on paddy fields,
seeds break open and they grow.
When the trumpet blast sounds forth,
life shall dawn for all the dead.

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

Father, Son and Spirit blest,
pity us, poor mortal beings.
Grant us life and admit us
to the land of lasting life.

From eternity and forever, Amen:

I can see with clear faith, Lord,
Your eyes which behold all things.
Judge me not according to
my sins though they be many.

Dcn: Let us pray. Peace be with us!

Cel.: O Lord, let Your compassion always follow us and Your great mercy wipe away our sins. May the glorious Triune God assist us always. For You are the Lord of life and death, Lord of all, Father, Son and Holy Spirit, forever.

Res: Amen. Bless, O Lord!

Cel: O Lord, You are glorious in heaven and on earth. You are the reason for our life and the hope of our souls. For You are the Lord of life and death, Lord of all, Father, Son and Holy Spirit, forever.

Res.: Amen.

ܡܕܪܫܐ : *Madrasha* : Instructive Hymn

A. When the Service follows Qurbana

[During the hymn, the priest blesses the incense in usual form and taking the thurible incenses first the Sliba and then the tomb from all four sides; he also sprinkles holy water on the tomb, symbolizing the adoration of the Risen Lord and the purification of the departed.]

[Qambel Maran...Kaikollaname...]

Cel: Receive, O Lord,
in Your presence
this sacrifice
which Your servants
have offered You
with sincere faith.

Res: Receive, O Lord..... *(Repeat)*

Cel: Just as before
You accepted
sacrifices
from our Fathers,
Noah, Jacob

and Abraham.

Res: Receive, O Lord..... *(Repeat)*

Cel: Just as once Your
blest Apostles
humbly gathered
and offered this
new sacrifice
at Your command.

Res: Receive, O Lord..... *(Repeat)*

B. When the Service is separate from Qurbana

(Lathekrelak...Unnathanrupanam...)

Cel: O most high King,
our Lord Jesus,
grant Your blessings
to all the dead.
May they awake
with radiant face.

Res: O most high King...*(Repeat)*

Cel: On judgment day,
in bright triumph
the trumpet blast
will then resound
throughout the world:
it is holy!

Res: O most high King...*(Repeat)*

Cel: Lord Jesus Christ,
grant to the dead
entrance to Your
wedding chamber

of endless bliss
that never fails.

Res: O most high King... *(Repeat)*

✠ : Shuraya : Responsorial Psalm *(Psalm 129)*

Dcn: Out of the depths I have cried to You, O Lord! You who raise the dead to life, we revere Your holy Name.

(in alternating Choirs)

- Out of the depths I have cried to You, O Lord!
- And You have heard my voice.
- Let Your ears be attentive to the voice of my supplications.
- If You, Lord, should mark iniquities, O Lord, who would survive?
- But with You is found forgiveness; for this we revere You.
- I trust in the Lord.
- My soul waits for His word.
- I have waited for the Lord from the morning watch even until the night watch.
- Let Israel hope in the Lord.
- From Him comes mercy
- And with Him is plenteous redemption.
- He shall redeem Israel from all his iniquities.
- Glory be to the Father and to the Son and to the Holy Spirit.
- From eternity and forever. Amen.

Dcn: You who raise the dead to life, we revere Your holy Name.

Let us pray. Peace be with us.

Cel: O Lord, You raised Lazarus by Your powerful and life-giving word. Grant that Your *(servant/ handmaid/ servants/*

handmaids) may hear the same voice on the day of judgment. May You keep (*him/ her/ them*) on Your right hand; for You are a forgiving, merciful and just God, who are Lord of the living and the dead, Lord of all, Father, Son and Holy Spirit, forever.

Res: Amen. Bless, O my Lord!

Cel: Lord, in Your mercy raise to life those who have died. Kindly protect those who are alive. Gloriously raise the souls of the dead who have gone forth from among us with the hope of resurrection. For You are Lord always, Lord eternal, Father, Son and Holy Spirit, forever.

Res: Amen. Bless, O my Lord!

Cel: God, Saviour and Lord of all, on the final judgment day when You appear on the clouds with the nail prints of the Cross and with the heavenly hosts, when the gates of heaven will be opened and when the dead will be raised from their graves: on that day, when the just will be separated from the wicked, kindly receive our departed (*brother/ sister/ brothers/ sisters*) into the heavenly kingdom which has been prepared from the very beginning of time for Your elect. May Your grace and mercy remain always upon us and upon this community, now and always ✠ and forever and ever.

Res: Amen.

[The faithful approach the priest and kiss the Sliba to bid farewell]

