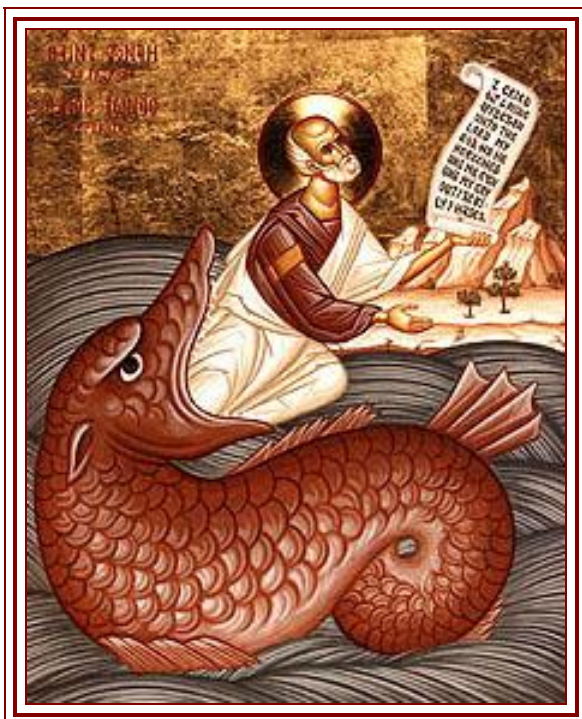


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THE SUPPLICATION OF THE NINEVITES

THE SUPPLICATION OF THE NINEVITES
Selections in English Translation and Transliteration.

Selection and Chaldean Translation by Mar Sarhad Yawsip Jammo.
English Translation by Fr. Andrew Younan.

Chaldean Media Center - 2013

MONDAY OF BA'UTHA

The Pleading of Ba'utha

In pain and tears and fervent prayer,
we cry to you, good Lord above!

Be our healer and our wise guide:
deep are our wounds; bitter our pain.

We have no right to plead to you:
our faults abound, our malice soars.

The sea and land, and all therein
have quaked and raged due to our sin.

In our own time, as Scripture says,
the end of days has come upon us.

In mercy, save us from distress,
for height and depth have been confused.

O Good Shepherd, come tend your flock,
for whose sake you endured the cross.

Make peace for us in Church and world,
that we may live a tranquil life.

May we be yours, as is your will:
Father, and Son, and Holy Ghost.

From age to age, amen, amen.

Response:

Lord, have mercy on us,
Lord, accept our supplication,
Lord, be pleased with your servants.

Nonetha d-Ba'utha

*b-hash-sha w-dim'e wib-nonetha,
k-qarukh illukh Mara tawa.*

*hwy lan hakyym m-basmana
d-mer-e hash-shan w'siqlih kewan.*

*d-leban kene tad mar-dha-lukh
'awlan 'shin-leh wzid-lay gnahan.*

*w-yama w-yawsha wkul biryatha
z'lay sh-ghish-lay 'al by-sha-than.*

*bzaw-nan kmil-lah haya kthyw-ta
dhar-theh d-'alma 'illan mte-la.*

*b-rah-mukh mkha-lis-lan m-balaye
dim-bul-bil-lay rawma w-'umqa.*

*Ra'ya Tawa, mar'y l-'irwukh
mbeyd talibay hash-sha t'in-nukh.*

*wmat-wy l-kul-lan b-'edta w-'alma
d-khay-ukh 'umran bshe-na-yutha.*

*w-hawukh diy-yukh mikh 'ij-bonukh
Baba wBrona wRuha d-Qudh-sha*

l-'alam 'almyn, amen w-amen.

'unaya:

*Maran, ithraham 'lain,
Maran, qabbil ba'uthan.
Maran, ith-ra'a l-'awdayk.*

From the Book of the Prophet Jonah

Chapter 1

[1] Now the word of the LORD came to Jonah the son of Amit'tai, saying,
[2] "Arise, go to Nin'evah, that great city, and cry against it; for their wickedness has come up before me."

[3] But Jonah rose to flee to Tarshish from the presence of the LORD. He went down to Joppa and found a ship going to Tarshish; so he paid the fare, and went on board, to go with them to Tarshish, away from the presence of the LORD.

[4] But the LORD hurled a great wind upon the sea, and there was a mighty tempest on the sea, so that the ship threatened to break up.

[5] Then the mariners were afraid, and each cried to his god; and they threw the wares that were in the ship into the sea, to lighten it for them. But Jonah had gone down into the inner part of the ship and had lain down, and was fast asleep.

[6] So the captain came and said to him, "What do you mean, you sleeper? Arise, call upon your god! Perhaps the god will give a thought to us, that we do not perish."

[7] And they said to one another, "Come, let us cast lots, that we may know on whose account this evil has come upon us." So they cast lots, and the lot fell upon Jonah.

[8] Then they said to him, "Tell us, on whose account this evil has come upon us? What is your occupation? And whence do you come? What is your country? And of what people are you?"

[9] And he said to them, "I am a Hebrew; and I fear the LORD, the God of heaven, who made the sea and the dry land."

[10] Then the men were exceedingly afraid, and said to him, "What is this that you have done!" For the men knew that he was fleeing from the presence of the LORD, because he had told them.

[11] Then they said to him, "What shall we do to you, that the sea may quiet down for us?" For the sea grew more and more tempestuous.

[12] He said to them, "Take me up and throw me into the sea; then the sea will quiet down for you; for I know it is because of me that this great tempest has come upon you."

[13] Nevertheless the men rowed hard to bring the ship back to land, but they could not, for the sea grew more and more tempestuous against them.

[14] Therefore they cried to the LORD, "We beseech thee, O LORD, let us not perish for this man's life, and lay not on us innocent blood; for thou, O LORD, hast done as it pleased thee."

[15] So they took up Jonah and threw him into the sea; and the sea ceased from its raging.

[16] Then the men feared the LORD exceedingly, and they offered a sacrifice to the LORD and made vows.

[17] And the LORD appointed a great fish to swallow up Jonah; and Jonah was in the belly of the fish three days and three nights.

Chapter 2

[10] And the LORD spoke to the fish, and it vomited out Jonah upon the dry land.

Chapter 3

[1] Then the word of the LORD came to Jonah the second time, saying,

[2] "Arise, go to Nin'evah, that great city, and proclaim to it the message that I tell you."

[3] So Jonah arose and went to Nin'evah, according to the word of the LORD. Now Nin'evah was an exceedingly great city, three days' journey in breadth.

[4] Jonah began to go into the city, going a day's journey. And he cried, "Yet forty days, and Nin'evah shall be overthrown!"

[5] And the people of Nin'evah believed God; they proclaimed a fast, and put on sackcloth, from the greatest of them to the least of them.

[6] Then tidings reached the king of Nin'evah, and he arose from his throne, removed his robe, and covered himself with sackcloth, and sat in ashes.

[7] And he made proclamation and published through Nin'evah, "By the decree of the king and his nobles: Let neither man nor beast, herd nor flock, taste anything; let them not feed, or drink water,

[8] but let man and beast be covered with sackcloth, and let them cry mightily to God; yea, let every one turn from his evil way and from the violence which is in his hands.

[9] Who knows, God may yet repent and turn from his fierce anger, so that we perish not?"

[10] When God saw what they did, how they turned from their evil way, God repented of the evil which he had said he would do to them; and he did not do it.

Chapter 4

[1] But it displeased Jonah exceedingly, and he was angry.

[2] And he prayed to the LORD and said, "I pray thee, LORD, is not this what I said when I was yet in my country? That is why I made haste to flee to Tarshish; for I knew that thou art a gracious God and merciful, slow to anger, and abounding in steadfast love, and repentest of evil.

[3] Therefore now, O LORD, take my life from me, I beseech thee, for it is better for me to die than to live."

[4] And the LORD said, "Do you do well to be angry?"

[5] Then Jonah went out of the city and sat to the east of the city, and made a booth for himself there. He sat under it in the shade, till he should see what would become of the city.

[6] And the LORD God appointed a plant, and made it come up over Jonah, that it might be a shade over his head, to save him from his discomfort. So Jonah was exceedingly glad because of the plant.

[7] But when dawn came up the next day, God appointed a worm which attacked the plant, so that it withered.

[8] When the sun rose, God appointed a sultry east wind, and the sun beat upon the head of Jonah so that he was faint; and he asked that he might die, and said, "It is better for me to die than to live."

[9] But God said to Jonah, "Do you do well to be angry for the plant?" And he said, "I do well to be angry, angry enough to die."

[10] And the LORD said, "You pity the plant, for which you did not labor, nor did you make it grow, which came into being in a night, and perished in a night.

[11] And should not I pity Nin'evah, that great city, in which there are more than a hundred and twenty thousand persons who do not know their right hand from their left, and also much cattle?"

Petitions

* Let us all stand composed, in contrition and diligence, let us implore and say: Lord, have mercy on us.

Lord, have mercy on us. | *Maran, mrahim illan.*

* Eternal God, who from the beginning is good, and whose goodness never changes, we implore you: **Lord, have mercy on us.**

* He who has shown the wisdom of his power and revealed his blessedness in the creatures which he mysteriously fashioned, we implore you: **Lord, have mercy on us.**

* He who made known his great love, and separated our nature from other creatures and made us in his own image, we implore you: **Lord, have mercy on us.**

* He who has shown the greatness of his overflowing mercy which does not end, for our progress and help, we implore you: **Lord, have mercy on us.**

* He who overflowed the greatness of his goodness in the end times in the glorious appearance of his Son to redeem our nature and to renew all creation, we implore you: **Lord, have mercy on us.**

* He who sanctified our nature by the holy body which he took from us and which he united to himself through the Person of his Son, our Lord, we implore you: **Lord, have mercy on us.**

* He who painted the image of our going astray and returning in the parable of the prodigal son who was given life, we implore you: **Lord, have mercy on us.**

* He who illumined the lamp of his humanity in the glorious rays of the Person of his Divinity, and searched for our lost image in the mud of creation like the lost coin, and gladdened all the angels when he found us, we implore you: **Lord, have mercy on us.**

* He who calls us in his goodness and gave us the courage to offer him our needs at any time with hope in his reply, according to his goodness to which nothing can compare, we implore you: **Lord, have mercy on us.**

* He who lets us call him without end, and continually responds, most especially in the time of our needs, we implore you: **Lord, have mercy on us.**

Hear our pleading; have mercy on us.

(kneel) **Hear our pleading; have mercy on us.**

Shmo' ba'uthan, w-rahim illan.

Eternally Good, have mercy on us:

(stand) **Hear our pleading; have mercy on us.**

Forever Glorious, have mercy on us:

(kneel) **Hear our pleading; have mercy on us.**

Maker of Creation, have mercy on us:

(stand) **Hear our pleading; have mercy on us.**

Holy in his Nature, have mercy on us:

(kneel) **Hear our pleading; have mercy on us.**

He who orders all, have mercy on us:

(stand) **Hear our pleading; have mercy on us.**

He who honors us, have mercy on us:

(kneel) **Hear our pleading; have mercy on us.**

He who wants us to be saved, have mercy on us:

(stand) **Hear our pleading; have mercy on us.**

O our Helper, have mercy on us:

(kneel) **Hear our pleading; have mercy on us.**

Provider for all, have mercy on us:

(stand) **Hear our pleading; have mercy on us.**

O Merciful One, have mercy on us:

(kneel) **Hear our pleading; have mercy on us.**

Turn toward us, have mercy on us:

(stand) **Hear our pleading; have mercy on us.**

O great Support, have mercy on us:

(kneel) **Hear our pleading; have mercy on us.**

Come to our aid, have mercy on us:

(stand) **Hear our pleading; have mercy on us.**

Hear our cry and have mercy on us. **Lord, have mercy on us.**

Maran, mrahim illan.

* For the peace and harmony of the whole world and all churches, we implore you: **Lord, have mercy on us.**

* For our country and for all countries, and all the faithful who inhabit them, we implore you: **Lord, have mercy on us.**

* For the health of our holy fathers... and for all our priests, deacons and all those who serve with them, we implore you: **Lord, have mercy on us.**

* O Merciful God, who guides all in his mercy, we implore you: **Lord, have mercy on us.**

* He who is glorified in heaven and worshiped on earth, we implore you: **Lord, have mercy on us.**

* Save us all, O Christ our Lord, in your grace, increase your peace and tranquility within us and have mercy on us: **Lord, have mercy on us.**

Let us pray, peace be with us, and let us bend our knee.

(kneel)

Arise in the power of God

(stand) **Glory to the power of God. | *Shuha l-hayleh d-Alaha.***

Mawtwa

Response:

Lord, have mercy on us,

Lord, accept our supplication,

Lord, be pleased with your servants.

'unaya:

Maran, ithraham 'layn,

Maran, qabbil ba'uthan.

Maran, ith-ra'a l-'awdayk.

Hpakhatha

It is the time to repent; let us labor in our prayer.
Leave off the labor of earth; for it makes us earthly ones.
Lift up your eyes to heaven; and plead mercy and pity.

Arise, O you sinful ones; let us become penitent.
Each one confess all his sins; and be absolved of his faults.
As God's mercies overflow; we must pour out our own souls.

Let us suffer in penance; that creatures may then rejoice.
As earthly beings are glad; in blessings that come from above,
Just so the angels await; the good fruits of the penitent.

Let our voices be one voice; and let us all share one will.
Let us bind up, with one love; our souls as well as our hymns.
Love, like a treasure's steward; opens the door to our prayer.

Let our mouths be, unto God; like incense filled with sweetness.
Let our fasting be to Christ; hyssop that whitens our hearts.
Let all of us plead to him: O Lord, have mercy on us!

First *Qiryana*/Reading

You who come to Ba'utha, cleanse your soul from empty thoughts,
And prepare your ears to hear, like the earth prepared for sowing:
For the Seed of life will come, if your soul awakes for him.

Let each of us cleanse his ears, and his eyes before the Light.
For there may be a weak eye, that cannot behold his rays,
Or perhaps a sickly ear, that does not retain his words.

There may be a twisted will, one who needs Life's medicine.
There may be a body here, but its thoughts are gone astray.
We only his shadow see, while his mind cannot be seen.

It may be he thinks of food; lo, he eats and is not filled!
It may be a time to fast; lo, his heart hungers for food.
Or perhaps he thinks of wine, until he tastes every kind.

It may be one thinks of wealth, and of how much he is owed.

He thinks how he might be paid, and his eyes are filled with greed.
Truly, we do not see him. We only his shadow see.

One may cause another's need; he himself in need of prayer.
Or another may be here, but his gaze is wickedness.
Or one whose own heart is lost; lo, we see only his face.

One may steal another's goods, but his silence marvels us.
While his gaze is all impure, he sits with the honored ones.
What bitter destruction waits, when a man sins in this house!

Here, a sin considered small, is greater than a mountain,
For a single rotting part, causes the whole flesh to rot,
And one limb that has been lamed, lames the whole people of God.

If the human race was lamed, through the sin of only one,
How will our frail gathering, be victorious with such sin?

Come, let us denounce our sins, and through them the evil one.
He is the helper of sin, and deserves our rejection.
Lo, the wrath of God has come: penitents, engage yourselves!

Let us come and take our plows, and bear fruit a hundredfold;
Let us labor in our prayer, and become a well-trimmed vine;
Let us build, within our souls, temples fit to house our God.

If a great man visits you, he brings honor to your door;
How great will your door become, if the Lord of all enters!

Be for him temple and priest, in your heart serve him in faith;
As he became, for your sake, Altar, Priest, and Offering.

When your soul is a temple, do not let it become stained;
Do not let the house of God, contain something against God;
Ornament the house of God, with the things that befit God.

And if wrath is found in it, evil will dwell there as well;
If there is jealousy there, then the smoke of sin as well;
Put away all enmity, bitterness of evil smell.

Rather, fill your soul with love, incense of a pleasing scent.
Sweep away all filth from it, and every wicked habit.

Plant within it graceful speech, like a blossom and a rose,
And, like flowers of all kinds, ornament it with prayers.

First *Madrasha*/Meditation

Come, let us repent now, while we have time,
lest we repent then, without benefit.

*Shud tewukh akha, cma d-yth lan zawna,
d-la tewukh tama, tyawa batyla.*

Who is patient enough to speak of your patience with our sins?
If we sin, we become filled with wickedness,
if we do good, we become filled with pride;
and toward one another, we are cruel and merciless:
we are jealous of one who succeeds, we rejoice over one who falls.
And though our life is short, the list of our sins is long.

You limited our lifespan to seventy years at best,
but with these seventy, we have sinned seventy times seven over.
You limited our life that our sins may not lengthen.
I marvel at your Mercies, which overcame your Justice:
even an impure man despises one impure like himself,
yet you, who are holy, have not despised us.

I am humbled by your Justice which does not despise us,
as well as by your Grace, which is patient in teaching us,
and how you dawn your sun upon those who upset you.
You give without limit; we lose without measure.
You taught us order; we act against it.
We have put on mere names, and have stripped off good works.

Second *Qiryana*/Reading

God, have pity on us all, who call you in penitence;
See that, though we have sinned much, we have thanked you even more;
It fits not your Fatherhood, to close up your door in wrath.

A man comforts his own friend; may your friendship comfort us.

Thus, be reconciled to us, for you are our highest hope.
We know of no other door; only yours, O Lord of all.

Where can we find our refuge, if our Lord would let us go?
Who compares to our Maker, who could take the place of God?
Who is gracious as you are, who could erase all our sins?

Give a chance, in your mercy, that we may correct ourselves.
Give a chance, in your great grace, that we may punish our sins.
Give a chance, O Judge of all, that we may condemn our faults.

Give a chance, O Reckoner, to erase our sins with tears.
Give a chance, O great High Priest, to be found in purity.
Hear our pleading as we pray, and in mercy, grant our needs.

Prayer is our only key; that opens the door of grace.
Kind One who does not delay: send your salvation quickly.
We confess that we have sinned: may your grace deny us not.

This suffices for our guilt: against you, Kind One, we sinned.
To one with an open mind; guilt is worse than punishment.
To one who knows his own sin, it is worse than any stick.

A free man is more ashamed, knowing the sins he has done;
To one with intelligence, guilt hurts worse than punishment.

He who fears his punishment, will fear for a time then cease.
He who fears his guiltiness, is protected by his fear.

He who is shamed before men, still may sin when is alone,
He who is shamed before God, may not sin even hiding;
There is no place he may sin, for God is in every place.

You do not punish the good; when he sins, he does himself.
He is wise enough alone, to justly punish himself.
His own guilt is pain enough, to keep him from sinning more.

All our guilt is shame enough: we have sinned against our God.
On our face, our penitence; this, the sign of our regret.
Our regret is shame enough; for our crimes against your Grace.

For our sins, it is enough, to be called wretched servants.
All creation, justly so, upbraids us before our eyes:
Though we hid all of our sins, tribulations unveiled them.

When no prophet can upbraid, tribulations fall on us.
As the Spirit has allowed, we have fed on empty wind.
When there is none to upbraid, famine comes to upbraid us.

When none can call out, instruct, our instructor is a storm.
When none strike us with a stick, earthquakes shake us into fear.
Hurricanes of wind that come; chastise us when none instruct.

If we think ourselves something, we become as non-beings;
If we think ourselves as men, beasts understand more than we.

All creatures have turned away, for we turned away our God.
The sun in the sky has veiled; for our vice has scarred the earth.
In embarrassment it hid; turned, in shame, from vicious men.

And the moon, the lamp of night; hid its face behind the clouds.
It was honored like Moses, that our shame be all the more.

When there was a just man's prayer, it would beat a warrior.
Righteous men had raised the dead; Death tends us like a shepherd.

Houses were blessed by the just; by our sins, our houses fall.
Wind and rain and rivers beat; these enough to silence us.

Fearful things that frighten us, to the just were naught but dreams.
They, awake, were not afraid; we, while dreaming, are afraid.

Daniel in the lion's den; Hananiah in the fire;
We, a small fear in our rooms; bad dreams as we lay in bed.

These suffice us for our shame, that we fear a shaking leaf.
These suffice us to be sure, that we have no innocence.

Second *Madrasha*/Meditation

Plead, O pleaders, and do not cease while there is time for pleading,
before the Giver shuts the door, and closes up his treasury.

Tlubu mnonu d-la btala, kma-dyth fursa l-ba'utha.

Dlay-kun gha-liq-leh tar'a, w-makle m-khi-zonteh Marya.

Were you to call in groaning, he would answer you sweetly,
and were you to ask in repentance, you would receive abundantly.
The Rich One who is full of mercies does not become poor when he
gives: his treasure is one of mercy, a chasm filled with pity.

Approach, you repentant, and ask for mercies
while there is time for repentance.

Let each one leave off all bitterness of heart and ask for mercies and
pity. Let us heal and be healed, my brethren, that we may be healthy for
work. This is the time for repentance! Let us work hard in pleading!

Wrath now runs upon the earth: cut off his course, O repenter!
Let us be plowmen in fasting, that our seed bring forth a hundredfold.
Let us be workers in prayer, for it is a vine of comfort.
Let us be builders of our hearts, that they may be fitting temples of God.

Blessings

(After the Rites of Absolution and Communion, p. 45-56)

O Gracious One who showed his love in creating man:

En, Mar. [Yes, Lord!] [*kneel*]

Pacify the world so troubled by the sins of man.

Amen. [*stand*]

Lover of man, sow your peace among the sons of men,
that one man may not be troubled by another.

O King of kings, who gives kings power upon man,
soften their hearts in regard to all the sons of men.

Abolish wars and end all conflicts between men,
that those who hate men may not dare to disturb them.

Uphold your Church, which knocks on the door of mercy,
that she may not be defeated by the rebel.

Bind all her sons together in perfect harmony,
uproot jealousy, lies and hatred from among them.

Guard her shepherd, and increase peace in all his days,
that he be an intercessor of your mercies.

Aid and sustain bishops, who stand as our shepherds,
that they may care for all mankind with joyfulness.

Shelter this church, in which your holy Name is glorified,
from the rebel, the hater of all the sons of men.

O God of all, whose love flows upon all mankind,
guard our pastor, and give him strength to stand as leader.

Adorn the priests, that they be pure in body and soul,
and accept the Sacrifices that they offer.

Sanctify the deacons who serve you in the holy place,
that they may be found without fault or defilement.

Perfect teachers in understanding and pure intentions,
and instruct those who learn in meditation.

Bless the faithful, sealed and signed in your holy sign,
let your holy Name be hallowed among all peoples.

Visit the choirs who cry out to you every day;
in your mercy, do not leave them to the evil one.

Encourage all the weak and uphold the weary,
and give victory and confidence to the oppressed.

Show your way to all the lost on the path of wickedness,
the path that leads unto life everlasting.

Grant passage safe to all travelers on land and sea,
rescue them from all straying and all weariness.

Hear, in your mercies, this prayer offered before you,
and accept, in your love, this pleading we bring to you.

May your power be a fortress for this gathering,
that our mouth may praise your Name, now and at all times.

Response:

Lord, have mercy on us,
Lord, accept our supplication,
Lord, be pleased with your servants.

'unaya:

*Maran, ithraḥam 'layn,
Maran, qabbil ba'uthan.
Maran, ith-ra'a l-'awdayk.*

TUESDAY OF BA'UTHA

The Pleading of Ba'utha

In pain and tears and fervent prayer,
we cry to you, good Lord above!

Be our healer and our wise guide:
deep are our wounds; bitter our pain.

We have no right to plead to you:
our faults abound, our malice soars.

The sea and land, and all therein
have quaked and raged due to our sin.

In our own time, as Scripture says,
the end of days has come upon us.

In mercy, save us from distress,
for height and depth have been confused.

O Good Shepherd, come tend your flock,
for whose sake you endured the cross.

Make peace for us in Church and world,
that we may live a tranquil life.

May we be yours, as is your will:
Father, and Son, and Holy Ghost.

From age to age, amen, amen.

Nonetha d-Ba'utha

*b-hash-sha w-dim'e wib-nonetha,
k-qarukh illukh Mara tawa.*

*hw y lan hakkym m-basmana
d-mer-e hash-shan w'siqlih kewan.*

*d-leban kene tad mar-dha-lukh
'awlan 'shin-leh wzid-lay gnahan.*

*w-yama w-yawsha wkul biryatha
z'lay sh-ghish-lay 'al by-sha-than.*

*bzaw-nan kmil-lah haya kthyw-ta
dhar-theh d-'alma 'illan mte-la.*

*b-rahh-mukh mkha-lis-lan m-balaye
dim-bul-bil-lay rawma w-'umqa.*

*Ra'ya Tawa, mar`y l-`irwukh
mbeyd talibay hash-sha t`in-nukh.*

*wmatt-wy l-kul-lan b-'edta w-'alma
d-khay-ukh 'umran bshe-na-yutha.*

*w-hawukh diy-yukh mikh 'ij-bonukh
Baba wBrona wRuha d-Qudh-sha*

l-'alam 'almyn, amen w-amen.

Petitions

* Let us all stand composed, in contrition and diligence, let us implore and say: Lord, have mercy on us.

Lord, have mercy on us. | Maran, mrahim illan.

* Eternal God, who through his Word made all creatures, both visible and invisible, we implore you: **Lord, have mercy on us.**

* God, Lord of all, with whom heaven and earth are filled, and who provides for all creatures, we implore you: **Lord, have mercy on us.**

* O Merciful and Compassionate One, who cares for our humanity, renews our nature and provides for all good things, we implore you: **Lord, have mercy on us.**

* He who created us from the beginning in his grace and redeemed us in the last times through his Christ, we implore you: **Lord, have mercy on us.**

* He who brings joy to all visible and invisible creatures, we implore you: **Lord, have mercy on us.**

* O Patient and Powerful one, whose judgment is just and whose wisdom is great, we implore you: **Lord, have mercy on us.**

* He who gave us this world for our instruction, and who keeps the world to come as a reward for the just and the punishment of the unjust, we implore you: **Lord, have mercy on us.**

* For those who are troubled and persecuted because of their true faith, we implore you: **Lord, have mercy on us.**

* For those who have been wronged and hurt, for those suffering and prisoners of evil, we implore you: **Lord, have mercy on us.**

* For travelers and for those lost on their path, we implore you: **Lord, have mercy on us.**

* For the healing of the sick, the peace of the suffering, the happiness of those in distress, and the consolation of the depressed, we implore you: **Lord, have mercy on us.**

Hear our pleading; have mercy on us.

(kneel) **Hear our pleading; have mercy on us.**

Shmo' ba'uthan, w-rahim illan.

O Good Father, have mercy on us:

(stand) **Hear our pleading; have mercy on us.**

Son Eternal, have mercy on us:

(kneel) **Hear our pleading; have mercy on us.**

Holy Spirit, have mercy on us:

(stand) **Hear our pleading; have mercy on us.**

Hidden in his Life, have mercy on us:

(kneel) **Hear our pleading; have mercy on us.**

Incomprehensible, have mercy on us:

(stand) **Hear our pleading; have mercy on us.**

Miracle Worker, have mercy on us:

(kneel) **Hear our pleading; have mercy on us.**

Our Great Helper, have mercy on us:

(stand) **Hear our pleading; have mercy on us.**

O Giver of Life, have mercy on us:

(kneel) **Hear our pleading; have mercy on us.**

Our Great Refuge, have mercy on us:

(stand) **Hear our pleading; have mercy on us.**

Hear our cry and have mercy on us. **Lord, have mercy on us.**

Maran, mrahim illan.

* For the sake of the churches and the world, and the peaceful life you provide, we implore you: **Lord, have mercy on us.**

* For our country and for all countries, and all the faithful who live there, we implore you: **Lord, have mercy on us.**

* For the health of our holy fathers... we implore you: **Lord, have mercy on us.**

* For the priests, deacons, every rank of the church and all those who believe in the Christ, we implore you: **Lord, have mercy on us.**

* For those who take example of the life of the angels; the just whom the world does not accept, we implore you: **Lord, have mercy on us.**

* O Merciful God, who guides all in his mercy, we implore you: **Lord, have mercy on us.**

* He who is glorified in heaven and worshiped on earth, we implore you: **Lord, have mercy on us.**

* Save us all, O Christ our Lord, in your grace, increase your peace and tranquility within us and have mercy on us: **Lord, have mercy on us.**

Let us pray, peace be with us, and let us bend our knee.

(kneel)

Arise in the power of God

(stand) **Glory to the power of God. | *Shuha l-hayleh d-Alaha.***

Mawtwa

Response:

Lord, have mercy on us,
Lord, accept our supplication,
Lord, be pleased with your servants.

'unaya:

*Maran, ithraham 'layn,
Maran, qabbil ba'uthan.
Maran, ith-ra'a l-'awdayk.*

Hpakhatha

May we labor for your pay, Master who gives servants strength.
May we proclaim your Gospel, may it ring to all the earth.
Good Shepherd, gather your sheep, for they beg for your succor.

Grant us, O Lord, unveiled face, that we may ask for mercy.
We cannot speak before you; our sins have multiplied so.
May our prayer be a key, that opens up your doorway.

Grant us, O Lord, forgiveness, that we may come to your door.
Kind One, accept our pleading, now, as is your own custom.
O Lord, who loves the penitent: open the door to our prayer.

Your mercy daily overcomes, the sins we do before you.
Your grace is overflowing, to sinners who call to you.
In your kindness, Merciful One: may your aid come to save us.

You have begun in your grace; in your mercy, complete us.
In grace was the beginning; in it be the completion.
Begin and end in your grace: that in both we may thank you.

First Qiryana/Reading

Jonah preached in Nineveh, Jew among a gentile race,
He approached a citadel, and they were stunned by his cries.
The gentiles were made to mourn, by this prophet Hebrew born,
And like the sea they were tossed, by him who came from the sea.

Winds struck through them violently; like the ocean with its waves,
Jonah had shaken the sea, and made the land quake with fear.
The sea shook when he had run; the land quaked when he proclaimed,
The sea calmed once he had prayed; and the land when they atoned.

He prayed when within the whale; Nineveh within its walls.
Prayer saved Jonah who ran; and Nineveh, its remorse.
Jonah once had run from God; the Ninevites from purity,
So Justice imprisoned them, both together as guilty.

Both of them together prayed; they repented, and were saved.
Jonah was saved in the sea, the Ninevites, on the land.
And thus, Jonah learned to know; that those who repent are saved;
Grace used his own life to show; to sinners a parable.

As he was pulled from the sea, he would pull a city drowned,
Nineveh was tossed like a sea, by him who came from the sea.
When Jonah proclaimed his words, Nineveh heard in penitence;
One preacher of Hebrew blood, shook the city to its core.

He had cried out, "Woe is you!" There he distributed death.
This weak preacher stood up then, in a city of great men.
His voice terrified the king: "Your city will overturn."
Thus, with a voice of despair, he gave them the cup of wrath.

The king heard and fell to earth, bent his head, took off his crown.
Nobles heard and they were stunned; they changed to sackcloth from silk.
The old wise men heard as well, they covered their head in ash.
The rich heard and opened up; all their treasures to the poor.

Those who were owed money heard, and they let their debtors free.
Those who owed them money heard, and they paid back all their debt.
Debtors, paying back their debt; and creditors letting free.
Each one, from his part, made best; to bring all to righteousness.

There was not a single one, who attempted to deceive.
To the fight of justice came, each one, to win his own soul.
The thieves heard the prophet's words; returned all the stolen goods,
And those robbed forgave the thieves; they let pass the crime to them.

Each of them judged just himself; and had mercy on others.
No one judged his fellow man, each one judged only himself.
No one chastised someone else; God's wrath would fall on them all.
They all partners had become; in the verdict placed on them.

Murderers admitted, too, their own unnatural crime,
Judges heard, and understood, that their judgment is no more.
They could not judge them harshly, lest they too be judged harshly.
Each one seeds of mercy sowed; hoped to harvest salvation.

Sinners all heard Jonah's voice; they confessed all of their sins.
That whole vicious city heard, and took off all of her vice.
All those who owned slaves heard him; they gave all their slaves freedom.
Servants heard him righteously, and they served more faithfully.

Free men, when they heard his voice, put on sackcloth like the poor.
Truly did they all repent, and lowered their arrogance.
Compared to their penitence, our own is more like a dream.
Compared to their *ba'utha*, ours is but a shadow here.

Compared to that humbling, ours is not a distant shape.
Few were those who had allowed; a bitter thought in their mind.
The Ninevites poured out their hearts; let us end our jealousy.
Nineveh freed all of its slaves; you, have mercy on the free.

When Jonah was sent to them, to that city filled with sin,
Justice armed him, kept him safe, with words both fearful and bold.
For wounds, Justice gave to him, the bitterest medicine.
A doctor of terror sent, to the city filled with sin.

He showed them their medicine, those with sharp and bitter taste.
And his cries were thundering, and cut through hearts like a sword.
So God's grace, for this purpose, had sent the prophet to them:
Not to overturn their land, but rather to heal their wounds.

But the preacher did not tell; Ninevites they should repent.
Thus he showed to all who mourn, that they should go aid themselves.
He locked the door in their face, to show how hard they should knock.
The judgment that Jonah made, had the opposite effect.

Thus he showed how penitence, has the power to save all.
And how much the penitent, can gain mercy with boldness. *Repeat.*

First *Madrasha*/Meditation

O our Creator from nothing, do not reject us like nothingness;
for if our faults are many, your grace is overflowing.

Baroyan min la mindy, la maslit-an kh-la mindy.

W-in htahayn kaby-relay, na'me diyyukh shpikh-teyla.

To the support of your mercy do we beg, All-Merciful One:
open the door to our pleading which knocks at the door of your grace.
Hold back your Justice, O Kind One, lest you be embittered by our
malice. Let your Will's Love pacify you – as you are accustomed to do.

Let your Knowledge not seek after our faults diligently,
nor enter us into examination of the all-searching judgment.
Because the words of our pleading are so short,
and cannot reach the heights above,
extend the hand of your mercy
and through it let our words meet forgiveness.

As enormous as our fault is, it is small to your mercy,
and though there is no equal to our wickedness,
it is like a shadow to your grace.
Therefore do not shut the door of the great richness of your mercy,
that our pleading may not be stopped by the door of our faults.

Second *Qiryana*/Reading

Such things the Ninevites said, to their friends and relatives;
When they wished to have comfort, they prophesied about peace;
Now that they were penitent, they prophesied like the just:
Honest was their penitence; thus their prophecy was true.

Along with this type of talk, they did not cease from their tears.
And, despite this comforting, they did not forget their grief:
Their fasting strengthened by fear, their prayer by their terror.
They saw it with true wisdom, that if even just men fail,
How much more must sinners plead, with death standing at the door.

The people beheld their king; saw his sackcloth and they wept.
He cast down his kingly robes; his fear of God humbled him.
The king, seeing his city; in pain, he wept openly.
The king wept before the crowd, wearing sackcloth, crowned with ash.

All the people wept as one; and the very stones would weep.
Who on earth has prayed like this? Who on earth implored like this?
Who else has humbled himself? Who else has bowed down so low?
Who else has stripped off his vice, that outside and that within?

Who has cut off and thrown down, pleasures like a body part?
Who heard but a single voice, and tore his heart in penance?
Who heard but a single word, and was tortured in his thoughts?
Who, hearing a simple man, felt the whole terror of death?

Who, once having pictured God, fell to earth in penitence?
Who has seen a righteous man, who has removed his dagger?
Who has seen enormous crowds, begging and weeping as one?
Who was able to withstand, children wailing with their cries?

Who was able to withstand, children wailing with their cries?
Those who looked forward to life, heard that their years were cut short.
Who was able to withstand, the groaning of the old men?
The gravediggers and the graves, heard their city would upturn.

Who was able to withstand, the great weeping of the young?
Those awaiting marriage beds, instead were called to the graves.
Who was able to withstand, the wailing of brides-to-be?
Those seeking to build a home, were called to the tombs instead.

Who could hear and not lament; of the king who was weeping?
In place of his palaces, he was invited to Sheol.
He, the king of the living, would be dirt among the dead!
In place of his chariot, he would be in his casket.

In place of all his delights, he heard death would swallow him.
In place of his couch and bed, a great abyss of distress.
The living called unto death; the king and the crowd as one.
The king called his warriors, and they wept, one for the next.

The king counted before them; all the wars they fought and won,
Then the king reminded them; how many armies they beat.
He shrunk, then, put down his head; no army can aid them now.
He started to say to them, this fight is not like the rest.

“Then, we went to battlefields, and were victors, as always.
Even warriors would quake; at the name ‘Assyria.’
We have conquered many men, and one Hebrew conquers us.
Our voice shook the hearts of kings, and we tremble at his voice.

We destroyed the citadels; in our home, he destroys us.
‘Nineveh, mother of the great;’ she fears a lone, simple man.
The lioness in her own den, was shamed by a Hebrew man.
Assyria roared in the world; Jonah roars within her walls.

How has all this come to be? Nimrod’s seed has fallen low.”
The king told his warriors, his mighty men, and soldiers:
“My dear ones, I now advise, in this battle we still fight.
Let us struggle like soldiers, lest we die like weakly ones.

Where is he who once was brave? Let him take heart now and win.
If he dies, like a soldier; if he lives, like a victor.
In death, there is a good name; in life, he wins victory.
In both, he at least would gain; and be noble in his fight.

In the same way, there are two; wounds to gain if we give up.
Death filled with all shame and guilt; or life with an evil name.
Be armed, therefore, and assault; be warriors again and win.
And if we lose everything, we will gain a glorious name.

We have heard from long ago, in the books of men of old,
That there is a righteous God, but he, too, is merciful.
In justice, he disciplines; in mercy, he pities us.
Let us satisfy justice, and honor mercifulness.

For if justice is content, mercy will come to our aid.
But if justice is upset, there is no harm in pleading.
And if it is not content, there is no harm in begging.
Between justice and mercy, gracefulness will never lose.

Second *Madrasha*/Meditation

Accept our pleading, Good One, our supplication, Son of the Good One.
We implore in pain and tears – do not turn your eyes from us.

Qbol-lah tawa ba'uthan, w-broneh d-tawa shaplaptan.

b-hash-sha w-dim'e kim-nonukh, la path-lit khya-rukh minnan.

Hear, O Lord, the pleading of your adorers,
O Good One who withholds not his grace,
and accept the fruits of our lips, which we offer to your Majesty.
Send us, from your treasury, pity, mercies and salvation
to be for the forgiveness of our sins,
lest we be condemned in the judgment.

To you do our souls cry out,
O Good One who is pleased with the repentant.
Open to us, O Lord, the door of your mercies,
for we are knocking, O Pitying One!
Have mercy on, correct and regain,
and abandon not your creature to destruction,
for you are our hope and our glory; turn not away from our pleading.

If our malice testifies against us, O Lord,
forgive us for the sake of your Image.
Let not your construction be ruined,
because of your many mercies.
In the beginning, you constituted us in being
by your good and kind command;
may you appease yourself, O Pitying One,
for we cannot stand with unveiled face.

Blessings

(After the Rites of Absolution and Communion, p. 45-56)

O you who hold height and depth in the palm of his hand,

En, Mar. [Yes, Lord!] [*kneel*]

look upon your own creation, and have mercy.

Amen. [*stand*]

O Spring of Life, from whom life flows unto mankind,
aid the world troubled by its sins by your mercies.

Bless now, O Lord, protect, O Lord, and uphold, O Lord,
the great shepherd, the Patriarch, head of our Church.

His prayer be like fine incense to your Godhead,
Hear all his prayers and intentions as you promised.

Bless now, O Lord, the crown of the year in your grace,
and let the kings be peaceful in their earthly duties.

Bless now, O Lord, this our country with all blessings,
And keep all of its citizens under your wings.

And let them all be successful in their labors,
and grant them all that they may ask of your Greatness.

Protect us all in this life and at every time,
Let us all together enjoy earthly blessings.

Bless now, O Lord, those who hold the power of leadership,
Strengthen their hearts, give them virtue, that they lead well.

Bless now, O Lord, all religious men and women,
and grant them reward for their works in your kingdom.

Bless now, O Lord, all our priests and all our deacons,
and elect them, when they stand before your altar.

Bless now, O Lord, all the elderly and sickly,
Keep them sustained in their old age and eternity.

Grant to the young great advancement to maturity,
and to children, give many years in your good grace.

Command that clouds may give rain to crops and dry land,
and let our fields bear fruit through the dew of mercies.

Bless now, O Lord, seeds and vineyards, the fruits of the earth,
feed your servants through your goodness, that they praise you.

Bless now, O Lord, orphans and provide for widows,
for you are the Father of orphans and widows.

Grant now, O Lord, in the mercies that sent you to us,
that we never become strangers to your kingdom.

Grant us, O Lord, to sing praise to you at your right hand,
and love you along with the just who befriended you.

When the trumpet sounds on the day of resurrection,
make us worthy to see you in that blest kingdom.

May your mercies intercede for us before you,
may our sins never estrange us from you, O Lord.

The day you come, when the world will see your splendor,
make us worthy of the chamber of light with your saints.

May the weak one who lovingly said these blessings
be granted your mercies and not be judged harshly.

Defend him, Lord, who was crucified for our sake,
and let him not be sent to the outer darkness.

Let us lift praise to him who raises his servants,
may his mercies be upon us from age to age.

Response:

Lord, have mercy on us,
Lord, accept our supplication,
Lord, be pleased with your servants.

'unaya:

*Maran, ithraham 'layn,
Maran, qabbil ba'uthan.
Maran, ith-ra'a l-'awdayk.*

WEDNESDAY OF BA'UTHA

The Pleading of Ba'utha

In pain and tears and fervent prayer,
we cry to you, good Lord above!

Be our healer and our wise guide:
deep are our wounds; bitter our pain.

We have no right to plead to you:
our faults abound, our malice soars.

The sea and land, and all therein
have quaked and raged due to our sin.

In our own time, as Scripture says,
the end of days has come upon us.

In mercy, save us from distress,
for height and depth have been confused.

O Good Shepherd, come tend your flock,
for whose sake you endured the cross.

Make peace for us in Church and world,
that we may live a tranquil life.

May we be yours, as is your will:
Father, and Son, and Holy Ghost.

From age to age, amen, amen.

Nonetha d-Ba'utha

*b-hash-sha w-dim'e wib-nonetha,
k-qarukh illukh Mara tawa.*

*hw y lan hakkym m-basmana
d-mer-e hash-shan w'siqlih kewan.*

*d-leban kene tad mar-dha-lukh
'awlan 'shin-leh wzid-lay gnahan.*

*w-yama w-yawsha wkul biryatha
zi'lay sh-ghish-lay 'al by-sha-than.*

*bzaw-nan kmil-lah haya kthyw-ta
dhar-theh d-'alma 'illan mte-la.*

*b-rahh-mukh mkha-lis-lan m-balaye
dim-bul-bil-lay rawma w-'umqa.*

*Ra'ya Tawa, mar`y l-`irwukh
mbeyd talibay hash-sha t`in-nukh.*

*wmatt-wy l-kul-lan b-'edta w-'alma
d-khay-ukh 'umran bshe-na-yutha.*

*w-hawukh diy-yukh mikh 'ij-bonukh
Baba wBrona wRuha d-Qudh-sha*

l-'alam 'almyn, amen w-amen.

Petitions

* Let us all stand composed, in contrition and diligence, let us implore and say: Lord, have mercy on us.

Lord, have mercy on us. | *Maran, mrahim illan.*

* O Being from the Beginning, O Gracious God who sent his beloved son in his great mercy, and saved us from our error, we implore you: **Lord, have mercy on us.**

* He, who in the virgin bosom was born of the pious and holy mother, and who gives joy to the angels and mankind as they give new glory to the redeeming Lord, we implore you: **Lord, have mercy on us.**

* He who enlightened us with the light of his revelation in the rays of the existence of his glorious Trinity, and in whose baptism united us to the treasury of the sons through that symbolic death, we implore you: **Lord, have mercy on us.**

* He who in his fast has paid our ransom and gained victory over Satan, who gave triumph to our weak race and taught us that with fasting we can conquer the evil one, and by prayer we can remove his wiles, we implore you: **Lord, have mercy on us.**

* He who processed upon the donkey and whom the people glorified with olive branches, and to whom children cried Hosanna, we implore you: **Lord, have mercy on us.**

* He who revealed the depth of humility by washing the feet of his disciples, broke his Body shared for the forgiveness of sins, and mixed his blood as a drink for our forgiveness, we implore you: **Lord, have mercy on us.**

* He who was mocked out of love for us, whose face was spit upon for our sake, whose hands and feet were pierced, and who handed over his pure soul on Golgotha to the Father who sent him, we implore you: **Lord, have mercy on us.**

* He who descended to Sheol, triumphed over death, and was raised on the third day, and who raised many who offered new thanks to the one who resurrected their bodies with him, we implore you: **Lord, have mercy on us.**

* He who showed to Thomas the wounds in his hands and the place of the spear in his side, and who, before the eyes of his disciples, ate and drank to confirm that he rose and gives hope in his resurrection, we implore you: **Lord, have mercy on us.**

Hear our pleading; have mercy on us.

(kneel) **Hear our pleading; have mercy on us.**

Shmo' ba'uthan, w-rahim illan.

Adorable Father, have mercy on us:

(stand) **Hear our pleading; have mercy on us.**

Eternal Son, have mercy on us:

(kneel) **Hear our pleading; have mercy on us.**

Holy Spirit, have mercy on us:

(stand) **Hear our pleading; have mercy on us.**

Hope of our Life, have mercy on us:

(kneel) **Hear our pleading; have mercy on us.**

O Christ our King, have mercy on us:

(stand) **Hear our pleading; have mercy on us.**

O hear our cry, and have mercy on us:

(kneel) **Hear our pleading; have mercy on us.**

Forgive our sins, and have mercy on us:

(stand) **Hear our pleading; have mercy on us.**

O Merciful One, have mercy on us:

(kneel) **Hear our pleading; have mercy on us.**

You rejoice when we are saved, have mercy on us:

(stand) **Hear our pleading; have mercy on us.**

O Lover of Mankind, have mercy on us:

(kneel) **Hear our pleading; have mercy on us.**

Hear our cry and have mercy on us. *(stand)* **Lord, have mercy on us.**

Maran, mrahim illan.

* For peace in the world and serenity in all nations, and for the establishment of the Catholic Church and the protection of her children, and for the salvation of all the oppressed, we implore you: **Lord, have mercy on us.**

* For the health of our holy fathers..., and for all those in the same priestly service, we implore you: **Lord, have mercy on us.**

* For priests, kings and authorities to be established on the hope of the true faith, your own wisdom, and fear of you, that they may lead in mercy, love and harmony, we implore you: **Lord, have mercy on us.**

* For all hermits, those for whom the world is not worthy, and for all monks and nuns who have dedicated themselves to you, we implore you: **Lord, have mercy on us.**

* For all those traveling on sea and land, for the imprisoned, weary and oppressed, and also for our enemies and those who hate us, we implore you: **Lord, have mercy on us.**

* For the sick and depressed to be healed by your will, and for all the suffering to take comfort in your hope, and for the weak and poor to be aided by the right hand of your Majesty, we implore you: **Lord, have mercy on us.**

* O Compassionate God, who guides all creatures, and in overflowing kindness pours forth his benefits upon the evil and the good, we implore you: **Lord, have mercy on us.**

* O One whose Honor the Cherubim bless in heaven, whom the Seraphim hallow thrice, whom the spiritual glorify, and whose holy Name the angels adore, we implore you: **Lord, have mercy on us.**

* O Gracious, Kind and Compassionate One in his Nature, who created us from nothing: heal our sicknesses in your compassion and salve our wounds with the medicine of your pity, we implore you: **Lord, have mercy on us.**

* Save us all, O Christ our Lord, by your cross, establish your peace in your Church, bought by your victorious Blood, O Christ who withstood the passion on Golgotha for our sake, and have mercy on us: **Lord, have mercy on us.**

Let us pray, peace be with us, and let us bend our knee.

(kneel)

Arise in the power of God

(stand) **Glory to the power of God. | Shuha l-hayleh d-Alaha.**

Mawtwa

Response:

Lord, have mercy on us,
Lord, accept our supplication,
Lord, be pleased with your servants.

'unaya:

*Maran, ithraham 'layn,
Maran, qabbil ba'uthan.
Maran, ith-ra'a l-'awdayk.*

First Madrasa/Meditation

O God Divine, O hear our pleading heard before you,
and in your mercies, answer the permitted request of our soul.

*El, Alaha, shmo' ba'uthan q-by-l-ta l-gebukh,
w-hallan b-rahmukh snyquth gyanan, m-bed k-yadhith bah.*

O Overflowing in his mercies, show forth your love as is your custom,
lest the hater of man mock your handiwork.

O Richer than all, open your treasury to our neediness,
lest we be impoverished and hire ourselves out to the deceiver.

O Mighty of ages, sustain your order by the force of your power,
for lo, it is shaken by the severity of pains and demons.

O Being of whose Essence heaven and earth are filled,
may your Will fill us, and in us your holy Name be hallowed.

O Hidden in his Nature from physical and spiritual,
reveal your power in us, and show forth the riches of your Sweetness.

O Fashioner of all, who created creation from nothing,
pity your product, lest it decay because of our sins.

O Free Sustainer, gracious Life-Giver to rational and irrational,
extend your right hand and fill us all with your Gift.

O Un-Wanting One, of whose Fullness his construction is filled,
open the door of your Will, which is closed in our face, to our pleading.

O Perfect in his Essence, whose constancy has no beginning,
perfect in deed the promise of your words to our race.

First Qiryana/Reading

O Painter of the world in the paint of spirit which does not dull,
scour the filth of ignorance from our mind.

O Fashioner of bodies and Breather of the soul into members,
tighten our disposition, lest we slacken before enticements.

O Honorer of man as surpassing all else due to his love,
have pity on your Honor's image lest it be shamed.
You have named our composition after your Uncomposed Existence.
may your honored Name not be made dull by our dullness.

In us you have shown your great love toward your works,
show not in us a sign of wrath against your handiwork.
In us you concluded the great expansion of your workmanship,
and within our composition you have bound up earthly and heavenly.

In us you composed the height and the depth as one flesh:
irrational in our body, rational in our soul, in a great marvel!
May you not, O Lord, unravel this composition your love has composed,
and may the great bind your command has bound not slacken.

At this composition my weak rationality gazed,
and sought to journey through the rational path bound within it.
In this bind my meager mind was bound,
and wondered at the craft of the command that bound it.

Through this structure did my short thoughts wander,
to prepare words to relate the story before listeners.
In this hope did my rationality seek after words,
that I may go out and bring good tidings of your Name to your work.

With this agreement I journeyed among the verses of your Scriptures,
to explain to men the great story of your workmanship.
In this way my mind painted with the pen of my tongue,
that I might paint, for everyone, the gorgeous image of your making.

I saw that the image of your composing was decorated wisely,
and I wished to uncover its gorgeous beauty before onlookers.
Within the image of our image I saw the whole creation tied,
and I called to man to come and see all in our nature.

Our nature pulls me to examine the natures that are tied up within it,
and how indeed this frail thing was able to hold everything!
I saw the Name of your Essence dwelling in him as in a temple,
and wonder seized me: how can the wretched suffice for the Hidden?

He is wretched indeed, yet you honor him without measure,
and who would not marvel at this wretchedness you chose over all?
If your Love has chosen him from all and named him in its Name,
we can be sure that you will not despise the one you have chosen.

And if your Lordship has made him lord over all that is,
who would not join himself to the yoke of his life's work?
If your Knowledge has called and appointed him to a high position,
who would not confess that his position is true and his authority great?

If your Hiddenness reveals itself to your servants by his uncovering,
who would not gather his vision from all else toward his composition?
If you have shown in him the great mystery of Son and Spirit,
who would not approach the sciences hidden in his name?

If that Word begotten of you unites with him,
who would not call him the emperor of height and depth?
If in him you have shown your sweetness to angels and men,
who would not take refuge in his living body and blood?

If in him you have completed your provision for all,
who would not labor for his provision without weariness?
If through him you will judge the earth at the end of time,
who would not fear the trial that is in his hands?

If in him you will grant reward to the good and scourgings to the wicked,
who would not beg him to be an advocate for his debts?
If he is the one with authority over this world and that to come,
who would not believe that he is truly the Son of God?

Second *Madrasha*/Meditation

Your servants knock at the door of your mercies, who wills our life,
open to us, that we may enter and receive alms like the poor.

*B-tar'a d-rah̄mukh k-tarpy 'awdukh ya ba'ayan,
Pthokh lan d'awruk, w-shaqlukh zidqa mikh miskene.*

Poor and lacking is our miserable race of all good things:
sustain this miserable thing with a small crumb of your Gift.

He is far too weak to gather temporal sustenance,
and he cannot work the land with his strength without your Strength.

His work is filled with great fear, as much as he works,
and there is no security for his sustenance, as much as it multiplies.
Sufferings and griefs accompany his toil summer and winter,
and all perils are constant for him – for him, and for what is his.

Much is his work, and little the reward returned to him;
great is his weariness, and miserable and lacking, his life's sustenance.
He plants so much and harvests little of the much, he is beaten and
crushed, and by the time he enjoys himself, death has swallowed him.

Second *Qiryana*/Reading

In fear he plants, and in trepidation he gathers his produce,
and his heart does not rely on enjoying his labor or his gathering.
He casts his wheat upon his field, that it may be returned to him,
and he fears, is distressed, that perhaps he perish and his life pass away.

He works his land and he thinks that perhaps it may fail to produce;
he walks on the path, and Death sits and awaits him.
Like a mother, he awaits for produce like a newborn,
and the whips of Death strike at his discernment at every hour.

He stands in a contest of sufferings every day and night,
and there is no end to the battlefield of his emotions.
A great battle is poised at all times against his disposition,
and if he falls asleep, enticements enter and plunder his freedom.

The wretched is cast before two ordeals, each worse than the other:
the twofold scourgings of bodily passion and sustenance of life.
As if with leather cords, he beats himself with his inclinations,
and there is no place in him not filled with the scars of the passions.

He is suffering and weary regarding his life and regarding his labors,
and there is no time when he does not rest with bitterness.
If the sun grows hot, his mind grows hot regarding his crops,
and if the rain stops, his thoughts dry up with his plants.

If heat gains the upper hand, thirst has killed him;
and if cold increases, he is consumed by frost.

If he is impoverished, he conceives depression and begets complaining;
and if he is made wealthy, he puts on pride and arrogance of spirit.

If he is justified, he derides and mocks sinners;

and if he sins, he is weakened and decides there is no hope.

If he is made wise, he forgets the clay of his wretched nature;

and if he glorifies himself, he becomes a beast without understanding.

In great and in small, his sufferings increase and his malice grows,
and what can he do, where can he run, who has such a brief life?

He is stuck wanting between neediness and excess,

and so how is it possible for him to keep his life without harm?

It is exceedingly difficult for men to live well,

and the course of righteousness is not made easy for the bodily.

Flesh – he is flesh, as much as he desires spiritual things,

and even that desire is not his, but an Other's.

An Other dwells in him, in a temple of corruptible clay,

and in his living, he blossoms a little before he decays.

He is corruption entirely, although there is in him a portion of life,

and even this life is small compared to his afflictions.

So if the living that is in him is less than life,

how can he live a life without corruption?

Third *Madrasha*/Meditation

May your mercies come, O Lord, to the aid of our miserable race,
for its life's strength is burned away and wearied in the trial of suffering.

Athay raḥmukh, Mar-y, I-'one d-ginsan ṃhyla,

R-peli w-shpilli kheyleh b-sharri d-darqul ḥash-sheh.

Stretch out your hand to the weak-hearted athlete,

for he realizes and admits openly that he cannot enter the match.

Cry out and encourage the mortal warrior,

for the fingers of his hands are too weak to hit the mark.

Command the intellectual natures to come and help him,
for his hand falls short of grasping even a straw of truth.
Call forth the heavenly legions to assist him,
before he falls and becomes a laughingstock to his enemy.

Write and send him an epistle of your Name above all,
that he may be strengthened to carry his pain through hope in your
Name. Lift your hand in writing of his life's salvation,
and lo, sufferings and demons will be terrified to look upon him.

Third Qiryana/Reading

Rebuke the ranks of warriors who threaten him,
and lo, they will be dismayed by the command of your Essence's Name.
Send a watcher, as in the time of the Assyrian,
and lo, the powers of the evil one who surround him will be scattered.

Send your command, as Isaiah toward Ezekiel,
and instead of figs, let it place mercies upon our wounds.
Let us hear the voice that was heard to Ezekiel,
"Instead of life, lo, I increase the forgiveness of iniquity."

Yes, Lord, return us to health of body and soul,
lest we be torn apart by the wounds of our disgraces.
Come out in search of us, like the parable your Love composed,
and we will enter and graze in the sheepfold of spiritual life.

Brighten your Face, and seek our straying in your mercies,
lest the beauty of our clay, which is stamped in your Name, decompose.
Rejoice in our repentance, as in the story of the younger son,
and interpret, with us, the voice of hope that is signified in it.

With the deceitful one, we have worked for free and rejected our pay,
and have lived wickedly on the swine-pods of desires.
We have sinned and enraged you (though, in fact, you have never been
angered, nor are even now);
and we are unworthy to call ourselves the sons of your Name.

Let us become as hired hands in service of your house,
and let us receive what is just from your table as poor men.
And, if it is possible, fulfill in action the meaning of the parable,
and bring to light the symbol you wrote for our sake.

Tell us, "From death, you now live,
and from the corruption of ignorance, you have turned to me."
Command your pity to conceal our shame with a robe of glory,
and place a pledge of life on our hand as a ring.

Let your Love persuade you and prepare for us the Sacrifice of your Son,
and in eating it, may we banish the bitterness of death from our body.
And if there is one who envies our life's salvation and our repentance,
let your love pacify his bitter disposition with the sweetness of life.

Call the angels and gladden them in our repentance,
that those once saddened by our sins may rejoice in our justification.
Please those who were angered because of our malice,
and turn them toward the service of our life's needs.

Fourth *Madrasha*/Meditation

Do not, O Lord, turn away from the pleading of our poverty,
lest our hope in you be weakened by despair.

*Mar-y, la maslit ba'utha d-miskenuthan,
D-laykun rapi tiklonan biqta'ta d-imud.*

Do not, O Lord, turn your face away from us in a time of wrath,
lest tyrannical demons mock us, as is their custom.
Do not, O Lord, cast us away from your aid, as you do to the evil,
lest the evil be exalted in our abasement, as before.

Be not, O Lord, unmerciful, for you are the Merciful One,
(forgive me, Lord! You cannot be unmerciful; I spoke in weakness!)
Let not, O Lord, the Name of your Greatness be reduced by our malice,
(though it can never be reduced, even if we are wicked a million times!)

Be not, O Lord, lacking in help and poor in treasury,
(oh, what I said of your Essence is a lie!)

Be not, O Lord, as a sojourner in your creation,
nor like a guest who turns in to slumber in what is not his.

Fourth *Qiryana*/Reading

Be not, O Lord, like a human, for you are God,
and not like a man who cannot save, for you are the Savior.
And if our sins have prevailed more than the sins of every age,
may you forgive because of your honored Name upon which we call.

If our vices have made the face of the clear air vicious,
may you not show us an angry face which is unbecoming of you.
If our wickedness has withheld benefits because of our malice,
do not, Lord, change the Name of your Goodness, which is unchanging.

You are all Good, and you are all Just, and you hate evil;
and neither can your Goodness nor your Justice be measured.
No one knows how to call you by a name that fair to your Name,
for all names are small compared to the greatness of your Glory.

If we call you Good, the sound of your Justice thunders on earth;
but if Just, heaven and earth are filled with your mercies.
If we call you Hidden, your works are unveiled before all creatures;
if we call you Unveiled, there is none among products able to see you.

If we call you the Hearing One, our voice is heard to you before we call,
and Gracious and Forgiving, your Love precedes both us and our malice.
We know neither how to pray nor how to glorify,
and we are afraid to speak words that may not be proper to you.

How can we pray to one who needs nothing, and is completely perfect?
And how can we glorify him who exists in glory from eternity?
If he is glorified, does he then increase through the glory?
And if he increases, is he made perfect by praise from us?

If he is dishonored, is his dishonor greater than his glory?
If he is hallowed, does he increase his glory through our mouth?
If he is angered, was the wicked man's shame hidden from him?
And if he is appeased, did we show him the way to reconciliation?

If he notices something in remorse after a time,
did time constrain him from knowing something he did not know?
If he did not know (a thing which is blasphemy to say),
what more did he gain in knowledge of his own construction?

No, earthly ones, do not be content with earthly things;
there is nothing in Existence lacking from Existence.
The name of every being is a declaration of his Essence's Name,
and insofar as he is, his knowledge is with him.

He is before everything, and he is what he is,
and there is nothing missing from him, neither that was nor will be.
Thus should a product think of the Maker,
and thus is it right for the rational to repay the Giver of rationality.

We owe a debt of love to our Constructor,
come, let us attempt to repay a little of so much.
But he does not need repayment from us like a needy person,
he arranges pretexts that we may be enriched from his treasures.

He possesses an unending treasure of life in his Nature,
and he longs greatly to give of it to the sons of his household.
He has called us sons of the inheritance of the love of his Son,
because of this he chastises and instructs us lovingly.

Let us therefore endure the methods of discipline from his Lordship,
and never become weary of the scourgings of hunger and sickness.
If the name of "sons" truly applies to our mind,
let us be sure, then, that our discipline is also to our benefit.

Let us accept scourgings from our Maker without discouragement,
and let us encounter the struggle of seasons without arguing.
This alone do we ask of him in the time of scourgings:
do not, O Lord, reprove us in stern anger, according to our deeds.

Like the son of Jesse, let us plead in thunder regarding our wickedness,
and like him, let us proceed to the promise of repentance.

Fifth *Madrasha*/Meditation

Yes, Lord, let us be worthy for that word to David,
and let us turn back to the rank of forgiveness of sin in his likeness.

*En, Mar, nishwe, l-hay bath qala, dalwath Dawydh.
W-nipne l-dar-gha, d-shuqan 'awla, bdumya dyleh.*

Yes, Lord, pass over the faults of your servants as with your servant,
and let them hear the voice of forgiveness as the just one did.
David was just, but the evil one envied him and made him evil;
but he admitted he sinned and erased the name of evil from his heart.

So if confession erases evil things and writes good ones,
then there is hope for the evil to become good.
O Kind One who forgave adultery and murder with a word of the mouth,
forgive our disgraceful crimes as you see fit.

It was you who forgave that lawless crime:
forgive now also the sins we have committed against love.
It was you who loosened the execution given to murderers,
stop now also the tortures prepared for our injustice.

Fifth *Qiryana*/Reading

You are the One who mixed mercy with wrath in every age,
and you gave no room for the haters of our people to mock us.
You are the One who reckoned the greatness of your Love to the just,
and made them worthy to appease you though you do not require it.

By your Love, you absolved the faults of our people from the beginning,
and you gave the will of the righteous the reward of your Kindness.
Because of the just, you forgave the faults of the first generations,
indeed, you forgave before they persuaded your Kindness.

You cast out Justice that the sons of men may persuade you,
that when they persuade you, they may realize that they can defeat evil.
Moses prayed, and you forgave the sin of the calf-worship,
and you told him, 'Lo, I have forgiven as you have persuaded.'

Joshua prayed, and you stopped the course of the sun and moon,
and placed in the book of Joshua that 'Their course was stopped.'
Samuel prayed, and you answered him in the sound of thunder,
and you responded to him through the unseasonal rain that came.

David prayed, for he saw the watcher that would destroy the people,
and the spirit stood in awe of his pleading as he stood in awe of you.
Elijah called to you, and you hardened the winds to carry the rain,
and you aroused the people to zeal whom his words had bound.

Elisha called to you, and by his hands you turned a dead man alive,
and you reckoned his prophecy a victory from the mouth of death.
Ezekiel called to you, and you destroyed thousands of Assyrians,
and as this was happening, he won victory against the angel.

Daniel also, by the power of your aid, revealed hidden things,
and the Babylonians wove a crown of praises for his will.
In every age, the just ones prayed and you answered them;
in our age that is deprived of the righteous, may you persuade yourself.

The persuasion of your Kindness is greater than all the just,
and the treasury of your mercies is incomparable to that of products.
Your Love provoked the will of the just to persuade you,
so if there are no just, send your Will without the just.

Yours are persuasion and the words of persuaders,
whom would you load with your own grace to the sons of your
household? May Goodness be entirely yours, as it is,
and so grant us what you granted at the beginning of time.

Who convinced you to create creation when it did not exist?
And who advised you to bind up the world in the construction of man?
Who was such as advised you to call us your image?
And who showed you how to complete your work in our construction?

So if in our very existence, and all existence, you needed no help,
what help do you need regarding our wickedness – a miserable gnat?
Our wickedness is a gnat compared to the greatness of your Divinity,
and it is only a handful if compared to the sea of your mercies.

Your great Pity is a great sea, and greater than a sea,
and height and depth are quite small in proportion to its greatness.
'Your Pity is great:' thus do heaven and earth cry out,
for when they were not, you spoke and they came to be from nothing.

You created everything out of nothing for our sake,
and so how could you would turn away from us in a time of anger?
And, what is even greater and immeasurable by the rational,
we have put on your Love and our portion was raised to the height of
your Name.

Our body is sitting at your right hand and clothed in glory,
may its glory not be shamed by the shame of our presumption.
May the rational natures not dishonor it because of its weakness,
for you have honored it with the great Name of your Divinity.

Sixth *Madrasha*/Meditation

O Lord, open the door to all our pleading
which we offer you in supplication, and have mercy on us.

*Maran, b-rahmukh p-thokh lih tar'a l-ba'uth kullan,
Dib-nonetha k-maqir-wukh lukh, w-rahim illan.*

May our prayer be a pure thurible filled with reconciliation,
in which your love may be pleased and contented.
May our assembly's pleading enter before you, O Lover of mankind,
and answer the requests of your servants in your mercies.

O Lover of mankind, who delights in the life of men,
visit your creation by the gentle command of your kindness.
O Absolver of the sins and Forgiver of the faults of those who repent,
forgive our sins and erase our malice, and have mercy on us.

Pity, O Pitying One, the work of your hand, as is proper,
and erase, in your mercies, the list of our sins before it increases.
Scour our impurities, bandage our sores and heal our wounds,
and grant us to fulfill the will of your Love, and have mercy on us.

Blessings
(At the end of Mass)

By your prayer, may the Lord grant in all the corners of the earth,
En, Mar! [Yes, Lord!] [*kneel*]
tranquil peace and calm serenity, by your prayer.
Amen. [*stand*]

By your prayer, may all kings in all territories,
live in love and harmony, by your prayer.

By your prayer, may the Church saved by the living Blood,
raise her head above all dread, by your prayer.

By your prayer, may the Patriarch, the high shepherd,
tend his flock with diligence, by your prayer.

By your prayer, may the Lord support with a mighty staff
Mar Sarhad Yawsip, our splendid father, by your prayer.

By your prayer, may the shepherds in every land
be adorned with every charism, by your prayer.

By your prayer, may the priests who serve the adorable Mysteries
have every blessing come upon them, by your prayer.

By your prayer, may the deacons who serve the altar
have every aid granted them, by your prayer.

By your prayer, may the Lord instruct all monks,
by the study of the Scriptures and understanding, by your prayer.

By your prayer, may this parish be protected
from all harm and malice, by your prayer.

By your prayer, may the Lord help all our leaders,
our pastors and elders, by your prayer.

By your prayer, may the Lord help all the faithful,
that they may be born as children of justice, by your prayer.

By your prayer, may the Lord Jesus bless
all husbands and wives beyond measure, by your prayer.

By your prayer, may the Lord exalt orphans and widows,
and provide for and enrich the hungry, by your prayer.

By your prayer, may the Lord take away mourning from mourners,
have pity on the needy, and heal the sick, by your prayer.

By your prayer, may the Lord give discipline
to children, that in it they may be delivered, by your prayer.

By your prayer, may the Lord save all the tempted,
and free them from the yoke of the evil one, by your prayer.

By your prayer, may there be rescue for all captives,
and release for all the imprisoned, by your prayer.

By your prayer, may those who are attacked by pains
be inspired by the Lord and find solace, by your prayer.

By your prayer, may those who travel on roads and seas
be guided to the path of peace, by your prayer.

By your prayer, may the right hand of the Lord rest upon you,
and the mercies of Jesus be with us, by your prayer.

By your prayer, be glory to the Lord who protects his servants,
and thanks to the Power who empowers our assembly, by your prayer.

By your prayer, may the one saying these blessings be aided,
and its author be made worthy for mercies, by your prayer.

By your prayer, may the Lord make all his blessings overflow,
and cast his mercies upon our souls, by your prayer.

By your prayer, may we all repent and sing praise,
to the Father, Son and Holy Spirit, forever, amen.

Response:

Lord, have mercy on us,
Lord, accept our supplication,
Lord, be pleased with your servants.

'unaya:

*Maran, ithra^ham 'layn,
Maran, qabbil ba'uthan.
Maran, ith-ra'a l-'awdayk.*

THE SERVICE OF ABSOLUTION

Entrance

First, the servers line up in the entryway of the church and they enter in procession: first the Cross, then the holy water and the thurible; they say the responsories of repentance and forgiveness:

He will heal the broken hearted and bind up all their wounds.

The balm of penitence Lord Jesus gave to the skillful doctors who are the priests of the Church. Let all who Satan has harmed come and show their sins to the disciples of the Wise Doctor, and they will heal them with spiritual balm.

Be wary and do not sin.

O disciples of the Christ, sons of his grace: be wary of mingling with pagans and blasphemers, lest the faith you have be brought to not, and the baptism you gained, by the vices you learn from them, ruiners of body and soul.

The Rite of Absolution

Preparation for Absolution:

The priest prays: O Good Hope of our souls who wipes away the greatness of our malice through our return to you and who cleanses the multitude of our sins by the hyssop of your mercy, O Gracious One who does not desire the death of the sinner, Lord of all forever.

They say this Psalm (51):

Have mercy on me, God, in your grace,
and in your great mercies, blot out my sins.

O Father who does not cut off his children in their malice that they may die: raise up my death in sin, O Christ my Savior, since for this did the eternal Mercies send you. Pity me in your mercies, O Son of God.

Have mercy on me, God, in your grace,
and in your great mercies, blot out my sins.

Wash me thoroughly from my guilt
and purify me of my sins.

For I know my trespasses,
my sins are always before me.

Against you alone have I sinned,
and have evil done before you.

That you may be just in your word,
and be righteous when you judge:
in guilt was I conceived,

and with sin my mother bore me.
But you delighted in the truth;
and showed me the secrets of your wisdom.
Sprinkle me with hyssop, and I shall be clean;
wash me with it, I shall be whiter than snow.
May your delight and gladness sustain me,
and my humble bones will rejoice.
Turn your face away from my sins,
and blot out all of my misdeeds.
A pure heart create in me, O God,
renew your creating Spirit in me.
Do not cast me from your presence,
nor deprive me of your Holy Spirit.
Rather, return your joy and salvation to me,
may your glorious Spirit sustain me,
that I may teach the wicked your ways,
and sinners may come back to you.
Rescue me from bloodshed, my just God,
and my tongue shall praise your righteousness.
O Lord, open my lips,
and my mouth shall speak forth your praise.
For you were not pleased in sacrifice,
nor considered burnt offerings.
The sacrifice of God is a humble spirit.
God will not spurn a heart contrite.

O Father who does not cut off his children in their malice that they may die: raise up my death in sin, O Christ my Savior, since for this did the eternal Mercies send you. Pity me in your mercies, O Son of God.

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

From age to age, amen, amen.

I am scarred in the greatness of my sins and trespasses, O Lover of Mankind, and I dare not to look upon heaven. But like the tax-collector, I cry out: pity me in your mercies, that I may be yours.

Have mercy on me, God, in your grace,
and in your great mercies, blot out my sins.

Like the prodigal son who returned, I confess to you: I have sinned greatly, and I am not worthy to be called your son. Pity me in your grace, and have mercy on me.

Priest: Return the lost to your sheepfold of life, O Lord, and gather the scattered into your holy Church, O Gracious, Kind and Merciful One, Lord of all forever.

They sit and say these Responsories:

I am ignorant and do not know.

The evil one set traps for me and captured me, and I slipped in my weakness and fell into his net. While there is still power in my members, send, O Lord, and cut up his snares, that I may stand and come to you, and with the sound of spiritual repentance, cry out and say: O merciful Father, accept me!

I stand on the rock and guard my steps.

O Lord, you have established me upon the faith of Simon Peter, and have promised me the share of the sons from your treasury through baptism, but I have resembled that heir who scattered his belongings by my works. Like him I also plead and beg: I have sinned before heaven and before you, and I am not worthy to be called your son. O merciful Father, have mercy on me!

Answer me, O God my Savior.

Answer me, O Lord God, and have mercy on me, for you forgave the sinful woman through her tears and justified the tax collector in your mercies. O Patient and Graceful One, O God, Lover of Mankind!

The server proclaims the Petitions:

Let us all stand composed. In contrition and diligence let implore and say: Lord, have mercy on us.

The people responds: Lord, have mercy on us.

* O Father of mercies and God of every consolation, we implore you.

* O One who desires that all live and return to the knowledge of the truth...

* O One who does not wish the death of the sinner, but rather his repentance from error to life...

* O One who came to call sinners to the path of repentance...

* O One who said: ask and it will be given to you, seek and you will find, knock and the treasure of mercies will be opened for you...

* Give us victory, O Christ our Lord, in your forgiveness, give peace to your Church saved by your Cross and have mercy on us...

* * * * *

The server continues: Barekh-Mar. Bow your heads for the prayer and accept the absolution.

Syamydha of Absolution

The priest prays, while the penitents kneel and bow their heads:

We kneel and adore before you, Lord God, and plead to your indescribable mercies: may you sprinkle the dew of your grace upon these your servants, in the love with which you descended for the salvation of sinners, that they may be cleansed through the hyssop of your mercy, wipe away their sins and throw them into the depths of the sea, and let it be said of them that “this person was dead and is alive, was lost and is found, that they be made worthy to receive your forgiving Body and Blood from your holy altar and call you “Our Father” in confidence with a pure heart; and on behalf of sinners who repent and offenders who are received, we all lift up praise to your gracious and merciful Trinity, Father, Son and Holy Spirit, Lord of all forever.

The Holy Water and Incense

The priest then sprinkles the people with the water of purification as he sings the antiphon of the Responsory, while the people respond together.

Sprinkle me with hyssop and I shall be clean, wash me, I shall be whiter than snow. With tears of repentance, purify me, Lord, and grant me in grace and in mercy to be found worthy of your saving love. By my humble tears, absolve all my trespasses and faults; O Redeemer, wash away my sins.

The priest then incenses them as they say, after he begins:

Perfume us, O Lord our God, with the sweet scent of your gentle love. Wash us therein from the grime of sin, O Good Shepherd who came searching for us, found us who were lost and rejoices in our return. Forgive my faults and my sins, intentional and unintentional, in your grace and in your mercies.

Communion Service

Priest: Our Lord and our God, make us worthy for our hearts to be delighted in your love, for our souls to be enlightened by the knowledge of your truth, for us to partake of the Gift of salvation which you have bestowed upon us in your mercies, and for us to accept your manifestation from heaven with unveiled faces.

And for all your benefits and graces toward us that cannot be repaid, we give you thanks and praise you unceasingly in your crowned Church, full of all benefits and blessings, for you are Lord and Creator of all, forever.

LAKHU MARA

We give you thanks,
O Lord of all,
we glorify you,
Jesus Christ;
you raise our bodies
into life,
you are the Savior
of our souls.

*Lakhu Mara d-kulla
mawdenan,
w-lakh Ysho' Mshyha mshabhynan
d-attu Mnahmana
d-paghrayn,
w-attu Paroqa
d-nawshathan.*

Deacons:

It is good to give thanks to the
Lord and sing praise to your Name,
O Most High.

*Taw l-mawdayu l-Marya
wal-mizmar la-Shmakh
Mrayma.*

People: *Lakhu Mara...*

Deacons:

Glory to the Father and to the Son
and to the Holy Spirit, from age to
age, amen, amen.

*Shuha l-Abba w-laBra wal-Ruha d-
Qudsha min 'alam a'dhamma l-
'alam amen, w-amen.*

People: *Lakhu Mara...*

Deacon: Let us pray. Peace be with us.

Priest: Lord, you are indeed the One who raises our bodies, the true Savior of our souls, and the constant Guardian of our lives. It is thus our duty to thank, adore and glorify you who are Lord of all forever.

People: Amen.

THE RITE OF THE WORD OF GOD

Deacon:

Lift your voices,
all you people,
and glorify the living God.

*Arym qalkhon
w-shabbah kulleh 'amma
l-Alaha hayya.*

People:

Holy God,
Holy Mighty One,
Holy Immortal One:
Have mercy on us.

*Qaddysha Alaha
Qaddysha Hayilthana,
Qaddysha La Mayotha
Ithraham 'layn.*

Deacons:

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

*Shuha l-Abba w-laBra
wal-Ruha d-Qudsha.*

People: *Qaddysha Alaha...*

Deacons:

From age to age,
amen, amen.

*Min 'alam wa'dhamma l-'alam
amen, w-amen.*

People: *Qaddysha Alaha...*

Deacon: Let us pray. Peace be with us.

Priest: O Holy, Glorious, Mighty and Immortal One, who dwells in the saints and delights in them, we implore you: turn to us, O Lord, pardon us and have mercy on us as you always do, Lord of all: Father, Son, and Holy Spirit forever.

People: Amen.

[The people sit.]

THE EPISTLE READING

Priest: Enlighten our mental faculties, our Lord and our God, that we may understand and savor the sweet sound of your life-giving and divine commands. Grant, in your grace and your mercies, that we may reap benefit from them: love, hope and the salvation that befits both body and soul. Thus will we unceasingly sing a perpetual praise to you at all times, O Lord of all, Father, Son and Holy Spirit forever.

People: Amen.

EUCCHARISTIC SECTION

PRESENTATION HYMN

<p>Deacon: Behold, my banquet is prepared, and everything is ready; come to the feast!</p> <p>People: Behold, you are invited to the new life of the forgiving Body and Blood: prepare yourselves! And, with spiritual hymns glorify and confess the King's Son who descended to us and saved us by his cross, and gave us his Body and Blood, in which all the saints rejoice, and cry out to him: holy, holy, holy Giver of life!</p>	<p><i>Ha, sharuthy m̄taywa, w-kul middem m̄tayyaw, taw l-mishtutha.</i></p> <p><i>Ha, mzamnyton l-hayye hadthe, d-Paghra wa-Dma m̄hasyana: ṣabbeth qnomaykon. W-bazmyratha d-ruha shabbah w-awdaw l-Bar Malka dann-heth ṣedayn w-parqan ba-ṣliweh, w-yawlan Paghreh wa-Dmeh, d-beh rawzyn kulhon qaddyshe, w-qa'en leh: Qaddysh Qaddysh Qaddysh, Mahyanan.</i></p>
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THE SYMBOL OF FAITH

We believe in one God, the Father almighty, Maker of all that is visible and invisible;

and in one Lord, Jesus Christ, the only Son of God and First-Born of all creatures, who was begotten from his Father before all the ages and was not made: true God from true God, of the same substance as his Father, by whose hands the world was ordered and everything was created, who, for us men and for our salvation, descended from heaven, betook a body by the power of the Holy Spirit, was conceived and born of the Virgin Mary and became man, who suffered and was crucified in the days of Pontius Pilate, who died, was buried and rose on the third day, in accordance with the Scriptures, who ascended into heaven and is seated at the right hand of the Father, and who will come again to judge the dead and the living;

and in one Holy Spirit, the Spirit of Truth, who proceeds from the Father: the Giver of life; and in one, holy, catholic and apostolic Church. We confess one baptism for the forgiveness of sins, the resurrection of the body and life everlasting.

THE RITE OF PEACE

Deacon: Since we have now been called to participate in the Offering, let us give peace to one another, in accord with the command of Christ: peace that is pure and without deceit, the peace that our Savior gave to the blessed group of disciples.

Priest: That we may perform the Service of your Gift to us in perfect love and true faith.

People: Amen. *Barekh-mar.*

Priest:

Peace be with you.

| *Shlama 'amkhon.*

People:

With you and your Spirit.

| *'ammakh w'am Ruḥakh.*

Deacon:

Brethren, give peace to each other
in the love of Christ.

| *Ahhay, haw shlama hadh
I-hadh b-hubbeh daMshyha.*

[The people sit after taking peace.]

HYMN OF PEACE

Deacon:

The mountains carry peace
to your people.

*Nishqlun ture shlama
I-'ammakh.*

People:

May peace and serenity increase for
your people,

*Shlama w-shayna mafry
I-'amma,*

O Peace of the World.

M-shyha d-thelih

O Christ, who came

I-purqa-nan.

for our salvation:

Z-rolih hubba b-yali d-'eta,

sow harmony among

d-kullan m-zamrukh,

the children of the Church,

Shuha I-Shimmukh.

that they may sing

S-nodlay kahni

the glory of your Name

m-sha-yin I-malki,

with the angels; uphold priests, and

m-batil shar-ri

pacify kings, and bring

min pathid 'a-ra'.

an end to wars to the ends

N-torih kinsha dsagha-dhukh

of the earth; protect the assembly of

d-illukh 'Any k-qaray

your adorers,

bkul 'iddan.

who invoke you at all times; visit the

Zoray krihi b-na'-mittukh,

infirm in your grace, heal the sick in

m-basim m-ry'i biḥ-nanukh,

your mercy,

p-shot-lah 'y-dha

and extend your helping hand to all

d-'on dy-yukh

the afflicted. O Lord,

I-kul 'a-nay dy-lay 'y-qi.

have pity on us!

Maran hon 'illan.

THE COMMUNION RITE

Priest: May the grace of our Lord Jesus Christ, the love of God the Father and the communion of the Holy Spirit be with us all; now, at all times, and forever and ever.

Deacon:

Let us all, with awe and reverence, approach the Mystery of the precious Body and Blood of our Savior. With a pure heart and true faith, let us recall his passion and draw comfort from his resurrection. It was for us that the Only-Begotten of God betook of man a mortal body and a rational, intellectual and immortal soul. By his life-giving laws and holy commandments, he led us from error to the knowledge of the truth. After having fulfilled his entire plan for us, the First-Born of our race endured the cross, rose from the dead and ascended into heaven. He handed his holy Mysteries over to us, in which we ought to recall all his goodness to us.

Let us thus, with abounding love and a humble will, receive the Gift of eternal life. With sincere prayer and contritional sorrow, let us participate in the Mysteries of the Church. In penitential hope, let us quit our wrongdoings and repent of our sins, and ask mercy and forgiveness from God the Lord of all, as we forgive the faults of our brethren.

People:

Lord, forgive the sins and faults of your servants.

| *Marya, hassa htahe
w-sakhilwatha d-'awdayk.*

Deacon:

Let us cleanse our intentions of all divisions and conflicts.

People:

Lord, forgive the sins and faults of your servants.

Deacon:

As our souls are purified of hatred and hostility, let us receive the Holy and be sanctified by the Holy Spirit.

People:

Lord, forgive the sins and faults of your servants.

Deacon:

United and with one accord, let us receive the Communion of the Mysteries, that they may be for us, O Lord, for the resurrection of our bodies, and the salvation of our souls.

People: And for life everlasting.

Deacon: Let us pray. Peace be with us.

THE LORD'S PRAYER

Priest: Forgive in your mercy, O Lord, the sins and faults of your servants and sanctify our lips in your grace, that we may bear fruits of praise to your exalted Divinity with all your saints in your kingdom. [*The people stand.*]

And make us worthy, O Lord our God, always to stand before you without blemish, with pure hearts and unveiled faces. And, in that confidence that you have granted us all in your mercy, we call together upon you and say thus:

People:

Our Father,
who art in heaven,
hallowed be thy Name.
Thy kingdom come,
thy will be done on earth
as it is in heaven.
Give us this day our daily bread
and forgive us
our trespasses,
as we forgive those who trespass
against us,
and lead us not into temptation,
but deliver us from evil. For thine
is the kingdom, the power, and the
glory, now and forever.

*Baban dy-li bi-shmayya
payish m-qudsha Shimmukh
athya mal-kuthukh
hawi 'ij-bonukh
dikh dy-li bi-shmayya
hadh-akh ham b-ar`a.
Hal-lan lukh-ma d-sun-qanan idyu,
shwoq talan gnahan wkhtyathan
dikh ham akhny shwiq-lan
ta anay di-mtu'-delay illan
w-la mabyrit-tan b-juraba
illa mkhalis-lan min bysha
mbed diyyukh `yla malkutha
w-hayla w-tishbohta
I-'alam 'almyn, amen.*

Priest: Indeed, Lord God almighty, our gracious God and merciful Father, we plead and implore your great compassion: do not, O Lord, do not, O Lord, submit us to the trial, but deliver us from the evil one and his hosts, for yours are the kingdom, the power, the strength, the greatness and the authority in heaven and on earth, now, at all times, and forever and ever.

People: Amen.

Priest:

Peace be with you.

| *Shlama 'amkhon.*

People:

With you and your Spirit.

| *'ammakh w'am Ruhakh.*

Priest:

The Holy is fit for the holy ones
living in accord.

| *Qudsha ya'e l-qaddyshe
bshalmutha.*

[The people kneel.]

People:

One Holy Father, one Holy Son,
one Holy Spirit: glory to the
Father, and to the Son and to the
Holy Spirit forever and
ever amen.

*Hadh Aba Qaddysha,
hadh Bra Qaddysha
hadh Ruha Qaddysha,
shuha l-Aba w-laBra wal-Ruha
Qaddysha l'alam 'almyn. Amen.*

Deacon:

Give glory to the living God.

Shabbah l-Alaha hayya.

People:

Glory be to him in his Church, and
may his mercies and his
compassion be upon us at all times
and ages.

*Tishbuhta leh b-'edteh,
wa-'layn rahmaw wa-hnaneh,
bkulhon zawne
w-'iddane.*

COMMUNION HYMN

Deacon:

The poor will eat and be filled.

Nekhlun miskene w-nisib'un.

People:

The Body of Christ
and his precious Blood
are upon the holy altar.
Let us all approach him
with awe and love,
and with the angels
let us sing to him:
holy, holy, holy is the Lord God.

*Paghreh da-Mshyha
wa-Dmeh yaqqyra
'al madhbah qudhsha.
B-dihiltha wab-rihimtha
kullan nithqaraw-leh,
w'am malakhe nyabbew leh:
qaddysh qaddysh
qaddysh Marya Alaha.*

Deacon: Barekh-mar.

Priest: May the gracious Gift of our Life-Giver, the Lord Jesus Christ, be consummated in all of us by his mercies.

People: Forever and ever, amen.

Deacon: Brethren, receive the Body of the Son, says the Church, and drink his Cup with faith in his kingdom.

THANKSGIVING HYMN of Mar Timothy, Catholikos

O Lord, let the Mystery received in faith / be for the forgiveness of our sins. / You are, O Christ, King of the world, / Image of a slave and the Maker. / By your Body and Blood you forgave / the sins and faults of all who believe. / Make us worthy to come meet you / with confidence at your coming, / and, with the ranks of the heavenly, / lift up glory. Amen, amen.

Deacon: As we were made worthy, brethren, through the gift of grace of the Holy Spirit, to approach and participate in these glorious, holy, life-giving and divine Mysteries, let us all unanimously thank and glorify God, who has given them.

People: Glory to him for his indescribable Gift.

Deacon: Let us pray. Peace be with us.

Priest: It is our duty, O Lord, to lift up glory, honor, confession, adoration and constant thanksgiving to your glorious Trinity, for the Gift of the holy Mysteries which you have given us in your mercy for the forgiveness of our sins, Lord of all, Father, Son and Holy Spirit, forever.

People: Amen. *Barekh-mar.*

Priest: Blessed be your radiant Glory from your abode, O Forgiver of our debts and sins, and the Overcomer of our faults in his glorious, holy, life-giving and divine Mysteries: O Christ, the hope of our race, forever.

People:

Blessed are your Body and Blood, O Lord, which you have given for the forgiveness of the nations, and in which you have sanctified our race to sing praise to your Majesty: halleluiah, halleluiah.	<i>Brykh Paghrahk wa-Dmakh, Maran, l-husaya d-'amme yawtay. W-beh qaddish-tay la-kyanan, d-nizmar shuḥa l-Maru-thakh, halleluiah, halleluiah.</i>
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FINAL BLESSINGS FOR BA'UTHA:

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