



¹By the Strength of our Lord Jesus Christ we begin to write
 THE ORDER OF THE HALLOWING OF THE APOSTLES
 which was composed
 by Mar Addai and Mar Mari, the blessed Apostles
 Our Lord, assist me in your mercies, amen

First

The Priest begins: In the name of the Father, and of the Son, and of the Holy Spirit for ever. Glory to God on high *repeat three times*, and on earth peace and a good hope to men always and for ever, amen.

And then Our Father in heaven, may your name be hallowed. May your kingdom come. *Holy, holy, you are holy, our Father in heaven, for heaven and earth are full of the grandeur of your glory. Angels and men cry out to you, Holy, holy, you are holy.* Our Father in heaven, may your name be hallowed. May your kingdom come. May your will be done on earth as it is in heaven. Give us our necessary bread today, and forgive us our debts as we forgive our debtors. And do not lead us to the test, but deliver us from the Evil One. For yours is the kingdom, and the power, and the glory, for ever and ever, amen. *Glory be to the Father, and to the Son, and to the Holy Spirit, from everlasting to everlasting, amen and amen.* Our Father in heaven, may your name be hallowed. May your kingdom come. *Holy, holy, you are holy, our Father in heaven, for heaven and earth are full of the grandeur of your glory. Angels and men cry out to you, Holy, holy, you are holy.*

And a deacon says: Let us pray. Peace be with us.

The Prayer Before the Marmitha.

For Sundays and Feasts: Our Lord and our God, strengthen us in our weakness in your compassion, that we may administer the Holy Mysteries, which have been given for the renewal and salvation of our feeble nature, through the mercies of your beloved Son, O Lord of all, Father, Son, and Holy Spirit for ever.

¹ Translated from the Syriac by M. J. Birnie.

Another, for Feasts of the Lord: Our Lord and our God, strengthen those who uprightly believe in your name, and those who truly make an undistorted confession, that they may administer in holiness the absolving Mysteries, which sanctify their souls and bodies. May they honorably serve you with hearts and minds cleansed of stains and far removed from defiled thoughts. May they continually glorify you for the salvation which you have bestowed upon us in the abundant mercies of your grace, O Lord of all, Father, Son, and Holy Spirit for ever.

And they begin the appointed Marmitha¹, and then: Peace be with us.

¹ *And on Ordinary Days, instead of the Marmitha, they begin the Qanona:* Lord, who shall dwell in your tabernacle, and who shall abide on your holy mountain? *In purity of thoughts, O our Lord, make me to stand before your altar.* - He who conducts himself faultlessly and works righteousness; who speaks the truth in his heart, and is not deceitful with his tongue; - who does not do evil to his friend, or accept a bribe against his neighbor; - in whose eyes an aggravating man is despised, and he honors those who fear the Lord. - He swears to his neighbor and is not false, and does not lend his money usuriously, - and does not take a bribe against the innocent. Whoever does these things is just, and he will never be moved. - Praise the Lord in his sanctuary, praise him in the firmament of his power. - Praise him in his strength, praise him in the magnitude of his greatness. - Praise him with the voice of the trumpet, praise him with harps and lyres. - Praise him with tambourines and timbrels, praise him with stringed instruments. - Praise him with loud cymbals, praise him with noise and clamor. - With every breath let us praise the Lord. - Praise the Lord, all you nations, praise him all peoples, - for his grace toward us has been increased. Truly, the Lord is for ever.

In purity of thoughts, O our Lord, make me to stand before your altar - Glory be to the Father, and to the Son, and to the Holy Spirit, from everlasting to everlasting, amen and amen. *In purity of thoughts, O our Lord, make me to stand before your altar* - Lord, who shall dwell in your tabernacle, and who shall abide on your holy mountain? *How fair and glorious is the place of your sanctuary, O God, the Sanctifier of all.* - *And a deacon says:* Peace be with us.

And the priest says: For all your aids and graces towards us . . . *And they say the Lakhumara.* - *The Prayer:* Truly, my Lord, you give life to our bodies . . . - *And a deacon says:* Lift up your voice, everyone . . . - Holy God, holy Mighty, holy Immortal . . . - *And then a deacon proclaims:* Father of mercies . . . - *Two of them go, and a deacon takes the censer, and the priest censes the paten. Then the priest takes the paten and goes to place in it as many Bukhras as he desires. And he places the paten upon the treasury until the end of the Karozutha.*

The priest says: O Lord, mighty God, we supplicate and ask of you . . . -

And a deacon says: Bow your heads for the laying-on of hands . . . *And the priest continues, bowing his head:* O Lord God of hosts, yours is the holy catholic Church . . . *And when he has finished, he rises and says:* O my Lord, grant us in your compassion . . . - *And a deacon continues:* Let him who has not received Baptism depart . . . - *Then the priest goes and takes up the paten, and a deacon the chalice. The priest says:* I waited confidently for the Lord. - The body of Christ and his precious blood . . . - *And they shall say it two times.* - *And a deacon says:* Let us pray. Peace be with us. - *Then the priest says:* Let us lift up praise to your glorious Trinity . . . - *And he continues:* May Christ, who was sacrificed for our salvation . . . - *And they cover them with a veil.* -

Then they sing: Upon the holy altar let there be a memorial . . . - *And they begin:* We believe in one God . . . - *[And the rest in order]* -

For Memorials and Ordinary Days: May the venerable and resplendent name of your glorious Trinity be worshipped, lauded, honored, exalted, confessed, and blessed in heaven and on earth at every hour, O Lord of all, Father, Son, and Holy Spirit for ever.

Prayer Before the Anthem of the Qanke

For Sundays: Before the glorious throne of your majesty, O my Lord, and the high and exalted chair of your honor, and the fearful judgment seat of your love's severity, and the absolving altar which was established at your direction, and the place of the habitation of your glory, we, your people and the sheep of your pasture, with thousands of cherubim, who glorify you, and ten thousands of seraphim and archangels, who minister to you, bow down, worship, confess, and glorify you at every hour, O Lord of all, Father, Son, and Holy Spirit for ever.

Another, for Feasts of the Lord, by Mar Eliya III, Catholicos: Before the fearful judgment seat of your greatness, and the exalted throne of your Godhead, and the adorned chair of your honor, and the glorious place of your Lordship, where those who serve you, the cherubim, sing praise continually, and those who glorify you, the seraphim, sing holy without ceasing, we bow in fear, worship with trembling, and confess and glorify without ceasing at every hour, O Lord of all, Father, Son, and Holy Spirit for ever.

For Memorials: The great, fearful, holy, blessed, gracious, and incomprehensible name of your glorious Trinity, and your grace toward our race, we are obliged to confess, worship, and glorify at every hour, O Lord of all, Father, Son, and Holy Spirit for ever.

Then they say the appointed Anthem of the Qanke.

(When the presbyter goes out, the cross upon his hands, and ascends the bema, a deacon says: Peace be with us.)

The Prayer of the Lakhumara for Sundays and Feasts: O our Lord and our God, when the pleasant aroma of the fragrance of your love wafts over us, and our souls are enlightened with the knowledge of your truth, may we be deemed worthy to receive the revelation of your Beloved from heaven, and there may we confess you and glorify you without ceasing in your crowned church, filled with all assistance and all blessings, for you are the Lord and Creator of all, Father, and Son, and Holy Spirit for ever.

For Memorials: For all your aids and graces towards us, which we are unable to repay, we will confess and glorify you without ceasing in your crowned

church, filled with all assistance and blessings, for you are the Lord and Creator of all, Father, and Son, and Holy Spirit for ever.

(For the offering of incense: In the worshipful and resplendent name of the glorious Trinity may this incense which we offer be blessed to your honor, and may it be for our pardon, O Creator of pleasant roots and sweet spices, O Lord of all, Father, Son, and Holy Spirit for ever.)

Then as a deacon takes the censer round: May Christ give you delight in his kingdom, and may he accept your ministry in the goodness of his compassion. Amen.

And they continue: You, Lord of all, we confess, and you, Jesus Christ, we glorify, for you give life to our bodies, and you are the Savior of our souls. - *I have washed my hands purely, and I have gone round your altar, O LORD.* You, Lord of all, we confess, and you, Jesus Christ, we glorify, for you give life to our bodies, and you are the Savior of our souls. - *Glory be to the Father, and to the Son, and to the Holy Spirit, from everlasting to everlasting, amen and amen.* You, Lord of all, we confess, and you, Jesus Christ, we glorify, for you give life to our bodies, and you are the Savior of our souls. -

A deacon: Let us pray. Peace be with us.

Prayer: Truly, my Lord, you give life to our bodies; you are the good Savior of our souls and you continually guard our life. You, my Lord, we are bound to confess, worship, and glorify at every hour, O Lord of all, Father, Son, and Holy Spirit for ever.

A deacon: Lift up your voice, everyone, and glorify the living God.

They respond: Holy God, holy Mighty, holy Immortal, have mercy upon us. - *Glory be to the Father, and to the Son, and to the Holy Spirit.* Holy God, holy Mighty, holy Immortal, have mercy upon us. *From everlasting to everlasting, amen and amen.* Holy God, holy Mighty, holy Immortal, have mercy upon us. -

Prayer before the Lessons: You who are holy, glorious, mighty, and immortal, who dwell in the saints and whose will has been satisfied, turn, O my Lord, and pity and have mercy upon us, as you are accustomed to do at every hour, O Lord of all, Father, Son, and Holy Spirit for ever.

(When the reader of the lessons comes to the priest or head of the priests, he blesses him and says: May God the Lord of all make you wise in his holy teaching, and may his mercies and compassion be upon the readers and those who are

listening. May you be a shining mirror to all who give heed to and obey the word of teaching from your mouth, through the kindness of his compassion. Amen.

(And when the reader says: Bless, O my Lord. He blesses him in this way: May God, the Lord of all, strengthen you and make you wise in his holy teaching through the kindness of his compassion. Amen.)

Then they read the lessons and add the appropriate Shuraya.

The Prayer Before the Apostle.

O our Lord and our God, enlighten for us the impulses of our thoughts, that we may give heed to and understand the pleasant sound of your life-giving and divine commands. Grant us in your grace and mercies to acquire profit from them—love, hope, and salvation, which are useful for the soul and body. May we sing continual praise without ceasing to you at every hour, O Lord of all, Father, Son, and Holy Spirit for ever.

But on Memorials and during the Fast (other than Sundays of the Fast) they pray:

O wise Leader, wondrous Overseer of your household and great Treasury supplying abundantly every assistance and blessing in your mercy, we supplicate you, turn, O my Lord, and pity and have mercy upon us as you are accustomed to do at every hour, O Lord of all, Father, Son, and Holy Spirit for ever.

Then they read the Apostle. And when the deacon who reads the Apostle says: Bless, O my Lord. The priest responds: May Christ make you wise in his holy teaching, and make you a shining mirror to all who give heed to you.

Now when the priest descends from the bema and comes to the door of the altar, he and the deacon both incline, and the deacon says: Let us pray. Peace be with us.

And the priest prays softly: You, the effulgence of your Father's glory and the image of your Begetter's substance, you who were revealed and shone forth in the body of our humanity and enlightened rational beings with the knowledge of your greatness, enlighten our souls, O my Lord, with the light of your Gospel, and grant us to meditate upon your Scriptures. May we be led by your life-giving and divine commandments, O Lord of all, Father, Son, and Holy Spirit for ever.

(*The reply to the one who sings when he says:* Bless, O my Lord. *The priest says to him:* May God, the Lord of all, confirm your thoughts and refine your singing, that you may sing his praises through the goodness of his compassion. Amen.)

When the priest goes to visit the Gospel: Glory to the eternal mercies which sent you to us, O Christ, the light of the world and the eternal life of all. Amen.

When he picks it up to go out: Make us wise in your law and enlighten our thoughts with your knowledge. Sanctify our souls with your truth, and grant us to be obedient to your words and to fulfill your commandments at every hour, O Lord of all, Father, Son, and Holy Spirit for ever.

Another: O you who enlighten the rational with the knowledge of your greatness, enlighten, O my Lord, my thoughts that I may meditate upon your holy and divine Scriptures at every hour, O Lord of all, Father, Son, and Holy Spirit for ever.

For the censer: May the sweet aroma which wafted from you, O my Lord, at the time when Mary the sinner poured fragrant oil upon your head, be joined with this incense which we offer to your honor and for the pardon of our debts and sins, O Lord of all, Father, Son, and Holy Spirit for ever.

And a deacon says in an audible voice: Let us stand ready to hear the holy Gospel. - *And if it is a day of the mysteries he says:* Be still and keep silence! *And the priest continues and says:* Peace be with you. *And they reply:* And with you and with your spirit. *And he reads the Gospel. And when the Gospel is ended they say:* Glory be to Christ our Lord. *Then a deacon says the Karozutha "Father of mercies" and its companion.*¹ -

*And the deacon says*²: Father of mercies and God of all consolation, we beseech you. *And the people respond:* Our Lord, have mercy upon us - O our Savior, our Overseer and the Guardian of all, we beseech you . . . - For the tranquillity, unity, and sustenance of all the world and all the churches, we beseech you . . . - For our land and all lands, and for those who dwell in them in faith, we beseech you . . . - For the temperature of the air, the prosperity of the year, the harvests of fruit, and for the stability of all the world, we beseech you . . . - For the welfare of our holy fathers, Mar *so and so*, Catholicos-Patriarch, and Mar *so and so*, Metropolitan, and Mar *so and so*, the bishop, and for all their fellow-servants, we beseech you . . . - *For kings who hold*

¹ [This arrangement is according to ancient documents which have been discovered in our time.] A deacon says, Sit and be silent, and then there is a homily after the Gospel, which signifies our Lord speaking with the crowds in parables, and then interpreting them for his disciples.—Chapter 11, memra 4, "Nohra dTeshmshatha."

² The Litanies following are taken from the Book of Offices (Khudra) and, though to be said here, are not part of the text used by the priest.

power in this world, we beseech you . . . - ¹ O merciful God, who in mercy governs all, we beseech you . . . - For orthodox presbyters and deacons, and all our brotherhood in Christ, we beseech you . . . - You who are rich in your mercies and overflowing in your compassion, we beseech you . . . - Who are from of old, and whose power continues from generation to generation, we beseech you . . . - Who in your nature are good and the Giver of all good things, we beseech you . . . - Who do not take delight in the death of a sinner, but rather that he turn from his wickedness and live, we beseech you. . . - Who are glorified in heaven and worshipped on earth, we beseech you . . . - Who by your birth [or Epiphany, or Fast, or Entrance, or Resurrection, or Ascension, or Descent, or Holy Cross] made the earth to be glad and the heavens to rejoice, we beseech you . . . - To whom immortality belongs naturally, and who dwell in gladsome light, we beseech you . . . - O Savior of all men, and especially of those who believe in you, we beseech you . . . - Save all of us, O Christ our Lord, in your loving-kindness, and increase with us your tranquillity and peace, and have mercy upon us. Let us pray. Peace be with us. *And on ordinary days he adds: Bow down. And the people kneel.*

And he adds its companion:

Let us pray and beseech God, the Lord of all. *And they respond:* Amen - That he might hear the voice of our prayer, receive our petition, and have mercy upon us - For the holy catholic Church here and everywhere, let us pray . . . - *And they respond:* Amen - That his tranquillity and peace may dwell within her until the end of the world - For our fathers the bishops, let us pray . . . - That they may stand at the head of their flocks spotlessly and blamelessly all the days of their life - Especially for the welfare of our holy fathers, Mar *so and so*, Catholicos-Patriarch, and Mar *so and so*, Metropolitan, and Mar *so and so*, the bishop, let us pray . . . - That he may preserve and establish them at the head of all their flocks, that they may feed and serve and prepare for the Lord a perfect people which is zealous for good and virtuous deeds - For presbyters and deacons who are in this ministry of truth, let us pray . . . - That with a good heart and a pure mind they may serve before him - For every chaste and holy order, the children of the holy catholic Church, let us pray . . . - That they may complete the good course of their holiness and receive from the Lord a good hope and promise in the land of life - For the memorial of the blessed St. Mary, the holy Virgin, the mother of Christ our Savior and Life-giver, let us pray . . . - That the Holy Spirit who dwelt in her may sanctify us in his loving-kindness, perfect in us his will, and seal in us his truth all the days of our life - For the memorial of the prophets, apostles, martyrs, and confessors, let us pray . . . - That by their prayers and sufferings he might provide for us, with them, a good hope and salvation, and make us worthy of their blessed memorial and their living and steadfast promise in the kingdom of heaven - For the memorial of our holy fathers, Mar Diodore, Mar Theodore, and Mar Nestorius, bishops and teachers of the truth, and Mar Ephraim, Mar Narsai, and Mar Abraham, and all the saints and trustworthy teachers, let us pray . . . - That by their prayers and petitions the pure truth of the doctrine of their confession and of their faith might be preserved in all the holy catholic Church until the end of the world - For the memorial of our fathers and brothers, the true believers who have departed and gone out from this world in this true faith and orthodox confession, let

¹ The petitions highlighted in red are said only on Sundays, Feasts, and Memorials.

us pray . . . - That he may loose and dismiss for them their offenses and transgressions, and make them worthy to take delight with the just and righteous who have been acceptable to him - For this land and its inhabitants, and for this city (*or village*) and those who dwell in it, and for this habitation and its caretakers, and especially for this our company, let us pray . . . - That he may cause to pass away from us in his loving-kindness the sword, captivity, robbery, earthquakes, hail, famine, pestilence, and all evil diseases which are inimical to the body - For those who have strayed from this true faith and are held in the snares of Satan, let us pray . . . - That he might turn the hardness of their hearts, that they might know that God the father of truth is one, and his Son, Jesus Christ our Lord - For those who are ill with grievous afflictions and tested by evil spirits, let us pray . . . - That he might send to them the angel of mercies and healing, that he might treat and heal and make whole, and might comfort them in the multitude of his loving-kindness and mercies - For the poor and the destitute, the orphans, widows, harassed, afflicted, and distressed in spirit who are in this world, let us pray - That he might provide for them in his loving-kindness, sustain them in his mercies, comfort them in his compassion, and deliver them from him who governs them with unjust force - Pray and ask for mercies from God, the Lord of all, that you may be for him a kingdom of priests and holy people. Cry out to the Lord, the mighty God, with all your heart and all your soul, for he is God, the compassionate Father, and merciful and gracious, and he takes no delight in the destruction of one whom he has fashioned, but only that he should turn to him and live before him. And especially ought we to pray to, confess, worship, glorify, honor, and exalt the one God, the worshipful Father, the Lord of all, who in his Christ fashioned a good hope and salvation for our souls, that he might fulfill with us his loving-kindness, mercies, and compassion until the end.

And they respond: Amen - Arise in the power of God. *And the congregation responds:* Glory be to his holy name! *And they stand. He continues:* With petition and supplication we ask for the angel of peace and mercies. *And they respond:* From you, O Lord - Night and day all the days of our life we ask for continued tranquillity for your Church and a life without sins - From you . . . - We ask for the unity of love, which is the bond of perfection, in the harmony of the Holy Spirit - From you . . . - We ask for the pardon of sins and for those things which help our life and appease your Godhead - From you . . . - We ask for the mercies of the Lord and his compassion continually at every season - From you . . . - Let us commit our souls and one another to the Father, Son, and Holy Spirit. *And they respond:* To you, O Lord our God.

And while it is said, the priest goes to take up the Mysteries to the altar. - While taking up the gifts to the altar, the priest takes the paten and a deacon the chalice, and they say the Anthem: I waited confidently for the LORD. - The poor shall eat and be satisfied. The body of Christ and his precious blood are on the holy altar. In awe and love let us all draw near to him. And with the angels let us cry aloud unto him, Holy, holy, holy Lord God. Repeat two times.

Then the priest takes the chalice in his right hand, and the paten in his left hand, while crossing his hands.

And a deacon says: Let us pray. Peace be with us.

Then the priest says: Let us lift up praise to your glorious Trinity always and for ever. May Christ, who was sacrificed for our salvation, and who commanded us to make a remembrance of his death, burial, and resurrection, accept this sacrifice from our hands in his grace and mercies for ever. Amen. (*Another which they say in the Fast when they place the Mysteries upon the altar:* May the Holy Mysteries, which were perfected for our salvation, be for the pardon of the debts of the people who receive them through the grace and mercies of Christ for ever.)

Then he strikes the paten on the chalice three times, and each time he says: By your command, our Lord and our God. - *Repeat.* - These glorious, holy, life-giving, and divine Mysteries are placed and arranged upon the absolving altar until the coming of our Lord the second time from heaven, to whom be glory always and for ever, amen.

Then he arranges the Mysteries upon the altar and covers the Mysteries with a veil carefully. - *And they say:* Glory be to the Father, and to the Son, and to the Holy Spirit. Upon the holy altar let there be a Memorial of the Virgin Mary, the mother of Christ. *From everlasting to everlasting.* O apostles of the Son and friends of the Only-begotten, pray that there may be tranquillity in the creation. *Let all the people say, amen and amen.* Your Memorial, O our father, is upon the holy altar with the just who were celebrated and the martyrs who were crowned. - Behold, all the departed have gone to rest in your hope, that at the glorious resurrection you might raise them in glory. -

And they go out to the nave, and the priest gives the deacons the cross and Gospel. *And he says:* May Christ our Lord make you worthy to meet him with confidence. Amen. -

And when the Karozutha is finished, the priest says: O Lord God of hosts, we supplicate and ask of you, fulfill with us your grace and pour forth through us your gift, and may the mercies and compassion of your Godhead be for the pardon of the debts of your people, and for the forgiveness of the sins of all the sheep of your pasture, whom you have chosen for yourself in your grace and mercies, O Good One and Friend of men, Lord of all, Father, Son, and Holy Spirit for ever.

Then the deacons say in a loud voice: Bow down your heads for the laying-on of hands and receive a blessing. *And the people bow down their heads with the deacons.*

And the priest recites this laying-on of hands in his heart, softly, while inclining: O Lord God of hosts *repeat,* yours is the holy catholic church, for through the great suffering of your Christ the flock of your pasture was purchased, and through the grace of the Holy Spirit, who is consubstantial with your glorious Godhead,

the degrees of ordination to the true priesthood are given. In your mercifulness, my Lord, you have deemed the vileness of our feeble nature worthy to be made designated members in the great body of the holy catholic church, to administer spiritual assistance to the souls of the faithful. Therefore, O my Lord, fulfill with us your grace, and pour forth your gift through us, and may the mercies and compassion of your Godhead be upon us and upon this people whom you have chosen for yourself. *And he straightens himself out, lifts up his voice, and says:* O my Lord, grant us in your compassion that we may all together equally, all the days of our lives, please your Godhead with good works of righteousness which satisfy and propitiate the glorious will of your Lordship. May we be worthy, with the aid of your grace, to lift up to you praise, honor, confession, and worship at every hour, O Lord of all, Father, Son, and Holy Spirit for ever. -

Then the deacons enter the altar and say: Let him who has not received Baptism depart. Let him who has not accepted the sign of life depart. Let him who does not receive it depart. Go, hearers, and watch the doors! -

Then they bind up the veil, and the priest begins the appropriate Anthem of the Mysteries, and those in the altar repeat it. - And the priest bows toward the four sides of the Bema: first he bows to the east two times, and then to the right, and then to the east once. And he rises, and then bows to the east two times, and then to the left once, to the east once, and behind him once. Then they open the curtains of the altar and the deacons go out to meet the priest. Then the priest sings the Doxology in the Anthem of the Mysteries, descends, and departs from all the people. - And when he comes to the deacons they bow to him together, and the deacons say: Bless, O my Lord. Let us pray. Peace be with us. - *And he says to them:* May God the Lord of all be satisfied with your ministry, and may he adorn you with all graces. May he enrich you with every endowment of his gifts for ever. Amen. -

Then he ascends the step of the porch, and when he comes to the door of the chancel, which is the altar, he bows, and the deacons all say together: Let us pray. Peace be with us. *And he rises and stretches out his hands and says:* Our hearts being sprinkled and cleansed of an evil conscience, may we be deemed worthy to enter the holy of holies, high and exalted. May we purely, worthily, and in holiness stand before your holy altar and offer to you spiritual and reasonable sacrifices in true faith. *And he continues:* You are just, O Good One who does not keep anger for ever, nor for ever retain your wrath. Turn your face from my sins and blot out all my offenses in the great abundance of your mercifulness, O Lord of all, Father, Son, and Holy Spirit for ever. *But if he lacks opportunity, he says:* May our Lord Jesus Christ be with us all in his grace and mercies for ever. Amen.

The priest goes up to the door of the altar, and he bows, rises, and stretches out his hands upward, saying with all his voice: We believe in one God, the Father

almighty, Maker of all things visible and invisible; and in one Lord, Jesus Christ, the Son of God, the Only-begotten, the First-born of all creatures, who was begotten of his Father before all worlds and not made, true God of true God, consubstantial with his Father, by whom the worlds were fashioned and everything was made, who for us men and for our salvation descended from heaven and became incarnate by the Holy Spirit and became man; he was conceived and born of the Virgin Mary; he suffered and was crucified in the days of Pontius Pilate, and was buried and rose on the third day, as it is written, and ascended to heaven and sat down at the right hand of his Father; and he is going to come in order to judge the dead and the living; and in one Holy Spirit, the Spirit of truth, who proceeds from the Father, the life-giving Spirit; and in one holy, apostolic, and catholic church; and we confess one Baptism for the forgiveness of sins, and the resurrection of our bodies, and life for ever and ever. Amen -

And they go in quickly and bow three times. (And at his entrance the priest places his hands upon the heads of all the deacons on one side, then on the other side, resting it upon their heads. - If he is a bishop, or metropolitan, or catholicos, he remains on the raised space, his face looking to the west, until they finish the Creed.) And bowing before the altar, the priest says: May God, the Lord of all, be with us, all in all, in his grace and mercies for ever. Amen.

Here the priest washes his hands, and they complete the signings of the altar until they are done. And when a deacon begins to proclaim the Karozutha, then the priest stands in the middle of the altar and turns his head a little toward the deacons on the right and on the left, and says: Bless, O my Lord. Pray for me, my brothers. And they answer him in this way: May Christ hear your prayers, receive your supplications, and accept your oblation in the goodness of his compassion for ever. Amen.

The Karozutha: Let us pray. Peace be with us. Pray for the memorial of our fathers, the catholicoi and bishops, and all presbyters, deacons, young men, and virgins; all those who have departed and gone from this world in the true faith; all our fathers and brothers; all our sons and daughters; all faithful, Christ-loving kings; all prophets and apostles; and all martyrs and confessors, here and everywhere, that God may crown them at the resurrection from the dead, and give us a good hope and portion with them, and an inheritance and life in the kingdom of heaven. - And may this oblation be accepted with confidence. May it be hallowed by the word of God and by the Holy Spirit, that it may be a benefit to us, and salvation and life for ever and ever in the kingdom of heaven through the grace of Christ.

Then the priest says to the deacon who assists: May God the Lord of all strengthen you to sing his praises. *And he turns his face to the altar and offers three genuflections, while at each genuflection he draws nearer to it. And at the beginning of a genuflection he begins to supplicate in this manner, speaking softly with his lips this prayer of Mar Bar Sauma:*

Glory to you, O Finder of the lost. Glory to you, O Gatherer of the dispersed. Glory to you, who bring near the far off. Glory to you, who return the erring to the knowledge of the truth. Glory to you, my Lord, for you have called me, even feeble me, in your grace, and have brought me near unto you in your compassion, and have established me as a designated member in the great body of your holy catholic church, to offer before you this living, holy, and acceptable sacrifice, which is the memorial of the passion, death, burial, and resurrection of our Lord and Savior, Jesus Christ, - through whom you were well-pleased and reconciled to forgive the sins of all men.

Here I make known to your love, my lord, how the priest draws near before the altar: now then, when the priest draws near, supplicating, he bows until he arrives at the altar. Then he bows, rises, and kisses the middle. Then he bows, rises, and kisses its right horn. Then he bows, rises, and kisses its left horn. Then he bows, rises, and kisses the middle, the right side, and the left side, and looks toward those on the right side.

Bless, O my Lord. My brothers, pray for me that this oblation may be accepted from my hands. *And they answer him:* May God the Lord of all strengthen you to fulfill his will. May he accept your oblation, and be well-pleased with your sacrifice which you offer for us, for yourself, and for the four regions of the world, through the goodness of his compassion for ever. Amen. -

Then he repeats, Glory to you, O Finder of the lost. Glory to you, O Gatherer of the dispersed. Glory to you, who bring near the far off. Glory to you, who return the erring to the knowledge of the truth. Glory to you, my Lord, for you have called me, even feeble me, in your grace, and have brought me near unto you in your compassion, and have established me as a designated member in the great body of your holy catholic church, to offer before you this living, holy, and acceptable sacrifice, which is the memorial of the passion, death, burial, and resurrection of our Lord and Savior, Jesus Christ, - through whom you were well-pleased and reconciled to forgive the sins of all men, *while bowing and standing, and kissing the middle, then bowing, standing, and kissing the right side, then bowing, standing, and kissing the left side. And he offers a genuflection, rises, and kisses the middle, the right side, and the left side, and looks toward those on the left side, he being on the right side. And he says:* Bless, O my Lord. Pray for me, my brothers and my beloved, that I may be deemed worthy to offer before our Lord Christ

this living and holy sacrifice for myself and for all the community of the holy church, through the goodness of his compassion for ever. Amen. -

Then he says, Glory to you, O Finder of the lost. Glory to you, O Gatherer of the dispersed. Glory to you, who bring near the far off. Glory to you, who return the erring to the knowledge of the truth. Glory to you, my Lord, for you have called me, even feeble me, in your grace, and have brought me near unto you in your compassion, and have established me as a designated member in the great body of your holy catholic church, to offer before you this living, holy, and acceptable sacrifice, which is the memorial of the passion, death, burial, and resurrection of our Lord and Savior, Jesus Christ, - through whom you were well-pleased and reconciled to forgive the sins of all men, *while bowing according to the previous order. And when the deacon says:* And may the oblation be accepted with confidence . . . *the priest bows before him and speaks (in this manner):* This oblation is offered for all the living and the dead. May it be accepted from my sinfulness before the fearful judgment-seat of your greatness, O our Lord, with confidence.

Then the priest goes down from the raised place hastily. He turns his face to the deacon who assists, bowing to him and speaking in this manner: May Christ confirm your words and accept the fruit of your lips, and may he pardon the debts and sins of all who listen to you.

Then he turns his face toward the altar and offers a genuflection, and kneels until the end of the karoza. Then, while kneeling, he recites softly in his heart, supplicatingly, this prayer:

Kushapa

Yea, our Lord and our God, *repeat*, do not look upon the multitude of our sins, and do not let your Lordship abhor the burden of our wickednesses, but in your ineffable grace accept this sacrifice from our hands, and through it grant power and authority, that it may be enabled to pardon our many sins, that when you are revealed at the end of times in the humanity which you took from us, we may find grace and mercies before you, and may be deemed worthy to sing praise with the spiritual companies.

And when the karoza is ended he stands and kisses the altar, and he recites a gehantha, though he does not stretch out his hands before the altar. And know that here it is not right for him to stretch out his hands at all, for he has not received confidence. But in the other gehanthas he may stretch out his hands, for he then has received confidence, and at every gehantha he bows before the altar at its beginning and at its end. And he should stand away from the altar about one cubit, his hands separated a like

space. He should bow his head as far as his knees, and at the end of each gehantha he should kiss the middle of the altar. -

Then he offers

THE HALLOWING OF THE BLESSED APOSTLES

MAR ADDAI AND MAR MARI

Disciplers of the East

by which the hallowing is made from the Saturday of the Resurrection until Annunciation, on Feasts, and Memorial of Saints, and on Ordinary Days.

And the priest says: Bless, O my Lord, bless, O my Lord, bless, O my Lord. My brothers, pray for me. *And they respond:* May Christ hear your prayers. May Christ accept your oblation. May Christ adorn your priesthood in the kingdom of heaven, and may he be well-pleased with this sacrifice which you offer for yourself, for us, and for utterly all the world which looks for and awaits his grace and mercies for ever -

Gehantha

The priest recites this first gehantha of the apostles softly (in a voice heard by those in the chancel alone, and not secretly in his heart, as some do ignorantly, nor in a high voice which is heard by those in the nave, as some do in a disorderly fashion).

We give thanks, O my Lord, for the abundant riches of your lovingkindnesses toward us, *repeat*, for though we are sinners and unworthy, you have deemed us worthy to administer the Holy Mysteries of the body and blood of your Christ. We ask for help from you for the strengthening of our souls, - that with perfect love and true faith we may administer your gift to us. *Repeat the beginnings of gehanthas and their ends.*

Qanona

And we will lift up to you praise, honor, confession, and worship, now, always, and for ever and ever.

And he makes the sign of the cross over himself, and the people respond: Amen.

If one who is a patriarch, metropolitan, or bishop is present, he does not offer up this ganona because of the honor of the high priest who is present—it is thus in the cathedral church as well—but he recites it with the gehantha and raises his voice at “for ever and ever”. And when he says “now”, he raises his hand by its full length, straight up, above his forehead, his fingers appearing above his head, while the palm of his hand is toward the west, and he brings it down at “now” until it is a little below his breast, and at the word “always” he brings it to his right shoulder, then his left, his hand moving out a little beyond his shoulder. By this he makes known that he associates the people in the blessing. And it is thus for all first signings of the cross, and the last doxology, and the “in our unity with one another” of Mar Nestorius. Then the priest continues: Peace be with you. And the people respond: And with you and with your spirit. And the deacon says: Give the peace, one to another, in the love of Christ. And they give the peace to one another and say: For all catholicoi, bishops, presbyters, and deacons, and every member of a religious profession who has departed from the assembly of the church, and for the life and tranquillity of the world, and for the crown of the year, that it may be blessed and fulfilled in your grace, and for every child of the church who is worthy of the reception of this oblation before you, and for all your servants and handmaidens who stand before you at this hour, for all of them and for all of us may this oblation be accepted for ever. Amen.

And they pass the peace and read the diptychs, which is the roll of the living and the dead.

And the deacon says the karo-zutha:

Let us all in purity and with sighs give thanks and beseech and supplicate the Lord. Stand aright and look upon those things which are done in the fearful Mysteries being hallowed. The priest draws near to pray, that by his mediation peace may be multiplied for you. Lower your eyes, and stretch out your mind to heaven.

At the same time the priest draws near before the altar, not delaying as some ignorantly do in various places until the deacon says “the priest draws near”, and at that time the priest approaches. - Neither does he repeat again the order of the genuflections, having already completed the prayer before the altar, but he makes one genuflection alone and bows before the altar, inclining and kneeling.

And the priest recites this kushapa of Mar Narsai softly:

Kushapa

O Lord God of hosts, *repeat*, assist my weakness in your mercifulness, and through the assistance of your grace make me worthy to offer before you this

living and holy sacrifice, for the aid of the whole community, and for the praise of your glorious Trinity, O Father, Son, and Holy Spirit for ever -

And as the deacon says: Watchfully and earnestly beseech and supplicate at this hour. Let no one venture to speak. Whoever prays, let him pray in his heart. In silence and awe stand and pray. Peace be with us. *The priest at the same time rises and lifts the veil (discreetly) from the Mysteries, and winds it round the chalice and paten, saying:* Since you have deemed me worthy of your body and blood, O my Lord, in the same way, by your grace make me worthy of confidence before you on the day of judgment. Amen.

(While offering incense:

With the myrrh and aloes of Nicodemus your holy body was anointed on the day of your burial, and with this incense we too, your worshipers, sweeten your entombed body as with spices. Then let it be blessed by your grace, and let it be hallowed, and may it supply a mystery, and bring pardon for our debts and sins. May it be as a sweet fragrance for you, and for your Father, and for the Holy Spirit, now, always, and for ever and ever.

Another: In the worshipful and glorious name of your glorious Trinity may this incense be blessed, which we offer to your honor and for our absolution for ever. Amen.)

And the priest censens the table with the incense, saying: May the sweet incense delight you, our Lord and our God, which we offer you before your holy altar within your glorious temple. May it be for the gladness of your holy name, and for the pardon of your servants and of your flock, O Father, Son, and Holy Spirit for ever -

And the priest says to the deacon: May Christ strengthen you to do his will continually. *And he continues (in an audible voice):*

Qanona

The grace of our Lord Jesus Christ, and the love of God the Father, and the fellowship of the Holy Spirit be with us all, now, always, and for ever and ever. *And he signs over the Mysteries, and they respond:* Amen.

And he continues:

Let your minds be above. *And they respond:* With you, the God of Abraham, and of Isaac, and of Israel, O glorious King.

And he continues:

The oblation is offered to God, the Lord of all. *And they respond:* It is meet and right.

And he lifts up his hands above at every qanona which does not have "now" in it. And the deacon (who is on the bema) says: Peace be with us. And the priest kneels and prays in his heart, and says this kushapa softly:

Kushapa

Lord, Lord, grant us boldness before you, that with the liberty which is from you we may fulfill this living and holy ministry, our consciences cleansed of all wickedness and bitterness. Sow within us love, tranquillity, and unity with one another and with all men. -

And he rises and kisses the altar. - Also it is necessary to know this, that at the beginning of each gehantha and at its end he makes a genuflection and kisses the altar. And the priest continues, his hands outstretched (from now on) in an orderly fashion, and he says this gehantha. -

Gehantha

Worthy of praise from every mouth, *repeat*, and confession from every tongue, and adoration and exaltation from every creature is the worshipful and glorious name of your glorious Trinity, O Father, Son, and Holy Spirit, for you created the world in your grace and its inhabitants in your mercifulness; you saved men in your compassion, and showed great grace unto mortals. Thousands upon thousands of those on high bow down and worship your majesty, O my Lord, and ten thousand times ten thousand holy angels and spiritual hosts, the ministers of fire and spirit, glorify your name, - and with holy cherubim and spiritual seraphim offer worship to your Lordship, *repeat*,

Qanona

crying and singing praise without ceasing, calling, one to another, and saying, *and they respond*, Holy, holy, holy is the Lord God of hosts, for heaven and earth are full of his praises, and of the nature of his being, and of the excellency of his glorious splendor. - Hosanna in the heights. Hosanna to the son of David. Blessed is he who came and comes in the name of the Lord. Hosanna in the heights. *And with each cry of "holy" the priest makes a genuflection before the altar. And he kneels and says this kushapa.*

Kushapa

(Holy, holy, holy is the Lord God of hosts, for heaven and earth are full of his praises, and of the nature of his being, and of the excellency of his glorious brightness, even as “heaven and earth are filled by me” says the Lord.) You are holy, O God, the Father of truth, from whom all fatherhood in heaven and earth is named. You are holy, O eternal Son, by whose hand everything came to be. You are holy, O Holy Spirit, being through whom all is hallowed. - Woe is me! Woe is me! For I am amazed. For I am a man of unclean lips, and I dwell among a people whose lips are unclean, and my eyes have seen the King, the Lord of hosts. How terrible is this place, for today I have seen the Lord face to face, and this is nothing if not the house of God, and this is the gate of heaven. - And now let your grace be upon us, O Lord, *repeat*, and cleanse our uncleanness, and hallow our lips, and, O my Lord, mingle the voices of our feebleness with the hallowing of the seraphim and the praises of the angels. Glory to your mercies, for you have associated creatures of dust with spiritual beings. *And he rises and says:* Bless, O my Lord, bless, O my Lord, bless, O my Lord, my brothers, pray for me. *And he recites this gehantha softly:*

Gehantha

And with the heavenly hosts we give thanks to you, O my Lord, *repeat*, even we, your feeble, unworthy, and miserable servants, for you have brought about great grace in us which we cannot repay, for you clothed yourself with our humanity, that you might make us alive by your Godhead. You have exalted our humble state, raised up our fallen condition, given new life to our mortality, forgiven our debts, set right our sinfulness, enlightened our minds, and, our Lord and our God, you have condemned our enemies, - and granted victory to the feebleness of our unworthy nature in the abundant mercies of your grace. *Repeat.*

Qanona

And for all your aids and graces towards us we will lift up to you praise, honor, confession, and worship, now, always, and for ever and ever. - *And he signs over the Mysteries, and they respond:* Amen. *And the deacon (who is on the bema) says:* Pray in your minds. Peace be with us. *And the priest adds this kushapa secretly while kneeling.*

Kushapa

O Lord God of hosts, accept this oblation (from my unworthy hands) for all the holy catholic church, for all the just and righteous fathers who were well-pleasing before you, for all the prophets and apostles, for all the martyrs and confessors, for all the mourning and distressed, for all the needy and harassed, (for all priests, kings, and rulers,) for all the ill and afflicted, for all the departed who have died and gone out from among us, for this people which looks for and awaits your mercies, - and for my unworthiness, misery, and poverty. *Repeat.* Yea, our Lord and our God, according to your mercies and the abundance of your kindness, deal with your people and with my misery, not according to my sins and offenses, but may we—I and these—be deemed worthy of the pardon of debts and the forgiveness of sins through this holy body which in true faith we receive through the grace which is from you. Amen. - *And he rises and says:* Bless, O my Lord. *Three times.*

Kushapa of the Departed

When there is an oblation for the departed he reads this:

I worship your grace, O my Lord, and I confess your mercifulness, for though I am not worthy because of my sins, you have brought me near to you in your compassion, and have established me a minister and mediator of these glorious and holy Mysteries, while I beseech you and supplicate your Lordship that they may be for the tranquillity and peace of the world, for the preservation of your holy church, for the increase of the true faith, for the exaltation of the righteous, for the pardon of sins, for the acceptance of the penitent, (for the finding of the lost, for the stability of the members of the household,) for the return of those far away, for the encouragement of the weak, for the relief of the harassed, for the comforting of the afflicted, for the healing of the sick, for the supply of the poor, and for a good memorial of the departed. Provide for all of us, O my Lord, those things which are helpful and pleasing to your Lordship. -

Yea, O Lord God of hosts, *repeat*, may this oblation be accepted in the heights above from the hands of your sinful and offending servant, as the oblation of Abel in the plain, of Noah in the ark, of Abraham in the sacrifice of his son, of Elijah on Mount Horeb, of the widow in the treasury, and of the apostles in the upper room, along with the oblation of the just and righteous fathers who in generation after generation have offered their oblations. - Yea, our Lord and our God, may this oblation be accepted for all the holy catholic church, that it might be established and preserved unshaken, for priests, kings, and rulers, that they might be confirmed in the tranquillity of the churches and in the peace of the regions, for the poor, needy, and harassed, for the mourning, distressed, and tormented, for all the departed who have separated and gone from among us, and for all those who stand before your holy altar asking for prayer through my

sinfulness. Answer their requests, pardon their debts, and blot out their sins. And surround, O my Lord, this land and its inhabitants and this village *(or city)* and those who dwell in it with a mighty bulwark, and cause to pass away from it in your grace hail, famine, pestilence, locust, crawling locust, and canker-worm. May the Destroyer have no authority among us, nor the Enemy rejoice over us. And for *so and so, - and he names the cause or concern while kneeling before the altar, and every cause of his own and of others he enters here before God.*

(Yea, our Lord and our God, according to your mercies and the multitude of your kindnesses, deal with your people and with my misery, not according to my sins, but may we—I and these—be deemed worthy of the pardon of debts and the forgiveness of sins through this holy body which we receive in true faith through the grace which is from you. Amen.) - *And he rises and says:* Bless, O my Lord, bless, O my Lord, bless, O my Lord. My brothers, pray for me.

And he continues, reciting this gehantha softly:

Gehantha

O my Lord, in your many ineffable mercies, *repeat*, make a good and acceptable memorial for all the just and righteous fathers who were well-pleasing before you through the commemoration of the body and blood of your Christ which we offer you upon your pure and holy altar, as you taught us. Bring to pass your tranquillity and peace in us all the days of the world. - Yea, our Lord and our God, bring to pass your tranquillity and peace in us all the days of the world, *repeat*, that all the inhabitants of the earth may know you—that you alone are God, the Father of truth, and that you sent our Lord Jesus Christ, your Son and your Beloved, and he, our Lord and our God, came and taught us in his life-giving gospel all the purity and holiness of the prophets and apostles, of the martyrs and confessors, of the bishops and teachers, of the presbyters and deacons, and of all the children of the holy catholic church - who have been signed with the living seal of holy Baptism.

And when he says “who have been signed” let him sign the throne from below upward and from the right to the left while inclining. - Here he stretches out upon his face and says: We too, my Lord, your feeble, unworthy, and miserable servants who are gathered in your name and stand before you at this hour, and have received by tradition the example which is from you, while rejoicing, glorifying, exalting, and commemorating, perform this great, fearful, holy, life-giving, and divine Mystery of the passion, death, burial, and resurrection of our Lord and Savior, Jesus Christ.

And may there come, O my Lord,

your Holy Spirit, and may he rest upon this oblation of your servants. May he bless it and hallow it, and may it be for us, O my Lord, for the pardon of debts, the forgiveness of sins, the great hope of resurrection from the dead, and for new life in the kingdom of heaven with all who have been well-pleasing before you. And for all this great and marvelous dispensation towards us we will give thanks to you and praise you without ceasing in your church, which is saved by the precious blood of your Christ - with unclosed mouth and open face, *repeat*,

When he says "and may there come, O my Lord" the priest rises and lifts up his hands above, and the deacon says: In silence and awe stand and pray. Peace be with us.

Qanona

while lifting up praise, honor, confession, and worship to your living, holy, and life-giving name, now, always, and for ever and ever. *And he signs over the Mysteries, and they respond: Amen. - And he offers a genuflection before the altar (though he does not bring his head to the earth, while employing the words "have mercy upon me", the censer in his right hand. And he intercedes with priestly supplications.) But he does not kneel.*

And he continues:

O Christ, the peace of those above and the great tranquillity of those below, make your tranquillity and peace to dwell, O my Lord, in the four regions of the world, and especially in your holy catholic church. Reconcile the priesthood with the kingdom, and bring wars to an end from the ends of the earth. Scatter the divided nations which desire war, that we may inhabit a quiet and tranquil dwelling-place, in all chastity and the fear of God.

He continues: I give thanks to you, my Father, Lord of heaven and earth, Father, Son, and Holy Spirit, for though I am a sinner and feeble, because of the abundance of your mercy you have deemed me worthy by your grace to offer before you these fearful, holy, life-giving, and divine Mysteries of the body and blood of your Christ, that I may minister to your people, the sheep of your pasture, the pardon of their debts, the forgiveness of their sins, the salvation of their souls, the reconciliation of all the world, and the tranquillity and peace of all the churches.

He continues:

Have mercy upon me, O God, according to your loving-kindness. *O Christ the King, have mercy upon me.*

And according to the multitude of your mercies blot out my sins. O Christ the King, glory to your name.

Wash me thoroughly from my iniquity. O Christ the King, have mercy upon me.

And cleanse me from my sins. O Christ the King, glory to your name.

For I acknowledge my offenses. O Christ the King, have mercy upon me.

And my sins are always before me. O Christ the King, glory to your name.

I have sinned against you alone. O Christ the King, have mercy upon me.

And I have committed my wickedness in your presence. O Christ the King, glory to your name.

For you shall be justified by your word and vindicated by your judgments. O Christ the King, have mercy upon me.

For I was conceived in wickedness, and in sins my mother conceived me. O Christ the King, glory to your name.

You have delighted in the truth. O Christ the King, have mercy upon me.

And have made known the hidden things of your wisdom. O Christ the King, glory to your name.

Sprinkle me with hyssop and I shall be cleansed. O Christ the King, have mercy upon me.

Wash me with it and I shall be whiter than snow. O Christ the King, glory to your name.

Satisfy me with your delight and gladness. O Christ the King, have mercy upon me.

And my prostrate bones shall rejoice. O Christ the King, glory to your name.

Turn your face from my sins. O Christ the King, have mercy upon me.

And blot out all my offenses. O Christ the King, glory to your name.

Create in me a pure heart, O God. O Christ the King, have mercy upon me.

And renew your steadfast Spirit within me. O Christ the King, glory to your name.

Do not cast me away from your presence. O Christ the King, have mercy upon me.

And do not take your Holy Spirit from me. O Christ the King, glory to your name.

Instead, restore to me your delight and your salvation. O Christ the King, have mercy upon me.

And let your glorious Spirit uphold me. O Christ the King, glory to your name.

That I may teach the wicked your way. O Christ the King, have mercy upon me.

And sinners may be turned toward you. O Christ the King, glory to your name.

And then:

I have lifted up my eyes toward you, O you who dwell in the heavens.

As the eyes of servants are toward their masters,

And as the eyes of a handmaid are toward her mistress,

So our eyes are toward you, O Lord our God,

Until you have mercy upon us. Have mercy upon us, O Lord, have mercy upon us.

I have washed my hands in purity,
And I have gone round your altar, O Lord.

(And he offers incense in the censer and says) the prayer of the incense. -

May our prayer and petition please you, our Lord and our God, and the fragrance of our pleasant censer be for your satisfaction, as the censer of Aaron the priest within the tabernacle. Restore our souls with our bodies, and be reconciled to your creation because of your many mercies, O Creator of pleasant roots and sweet spices, Lord of all, Father, Son, and Holy Spirit for ever.)¹

And he begins the order

Of the Signation and Fraction:

Sweeten, O our Lord and our God, the odor of our uncleanness and our stench with the pleasant aroma of the sweetness of your love, and by it cleanse us of the marks of sin. O good Shepherd who went out in search of us, found our lost condition, and took delight in our return, pardon my debts and sins, both those which I am aware of and those which I do not perceive, in your grace and mercies. *Repeat three times. -*

And he says: Bless, O my Lord, bless, O my Lord, bless, O my Lord. - The mercifulness of your grace has brought us near, O our Lord and our God, to these glorious, holy, life-giving, and divine Mysteries, though we are not worthy. *Repeat three times.*

(And the deacon answers him: In truth, my Lord, we are not worthy. Pardon us, O my Lord, though we are not worthy because of our many sins.)

And at the end of each time that he says "have brought us near" he folds his hands upon his breast in the form of a cross and kisses the middle of the altar, and the right side, then the left. And he picks up the upper Bukhra, which is in the middle of the paten, with both hands, though they do not touch, and lifts it up in the air as far as they can reach, and looks upward.

And he says: Praise to your holy name, O our Lord Jesus Christ, and worship to your Lordship at all times for ever. Amen. - For [this is] the living and life-

¹ There was no closing parenthesis in the text. I have supplied it here.—mjb

giving bread which descended from heaven and gives life to utterly all the world, for those who eat of it do not die and those who receive it are saved by it and by it are pardoned and live for ever. Amen. *And they respond: Amen. And he kisses the Bukhra in the sign of the cross, though he does not bring it to his lips except in a figurative manner, and he turns it in a circle before his eyes, upward and downward, and from right to left. And he says:* Glory to you, O my Lord. Glory to you, O my Lord. Glory to you, O my Lord, on account of your ineffable gift to us for ever. Amen. *And they respond: Amen.*

And he clasps the Bukhra with both hands and says: We draw near, O my Lord, in the true faith of your name toward these holy Mysteries, and we break in your compassion and sign in your mercifulness the body and blood of your Beloved, our Lord Jesus Christ, in the name of the Father, and of the Son, and of the Holy Spirit for ever. - *And they respond: Amen. And with the name of the Trinity he breaks the Bukhra in his hands discreetly into two halves. (And it is right to know that these signings, according to the opinion of Mar Eliya of Nisibis, keep us from introducing a "quaternity" into our fraction.) Some sign the host here with their thumb at the moment of the fraction, but you must beware of this effrontery, for it is not necessary to sign here, only to break in the name of the Trinity while they are held in both hands. And he places the half in his left hand in its place, not as it was previously positioned, but differently, arranging the broken piece to face the chalice. And with the half in his right hand he signs the blood in the chalice from east to west and from north to south, dipping a third of the half in his hand into the chalice, that is, a third of both portions. But he signs the chalice with the half which is from the Bukhra, not with the upper side and its edge, as others are accustomed to doing, but with the broken place, looking at the top of the half as it comes from east to west and saying:* The precious blood is signed with the life-giving body of our Lord Jesus Christ in the name of the Father, and of the Son, and of the Holy Spirit for ever. - *That is, from east to west toward himself, "and of the Holy Spirit" from north to south toward the paten. Thus he signs the body on the paten in the same way with the half in his hand, saying:* The holy body is signed with the absolving blood of our Lord Jesus Christ in the name of the Father, and of the Son, and of the Holy Spirit for ever. *And they respond: Amen. - And he grasps both halves with both hands and holds them with one another as though not broken. And his fingers and thumbs should be bound round the halves like a circle. And he says:* These glorious, holy, life-giving, and divine Mysteries are set apart, hallowed, perfected, fulfilled, united, commingled, joined, and sealed, one with another, in the worshipful and glorious name of the glorious Trinity, the Father, Son, and Holy Spirit, that they may be to us, O my Lord, for the pardon of debts and the forgiveness of sins, for the great hope of the resurrection from the dead, and for new life in the kingdom of heaven, to us and to the holy church of Christ our Lord, here and everywhere, now, always, and for ever and ever. - *And with "now" he makes a break with his thumb in the place which was dipped in the blood, and then places the halves on the paten, one upon the other, in the sign of the cross, the broken piece which was held in his left hand below, facing the chalice, and the broken piece which*

was held in his right hand above facing the west toward the priest, so that the break in it faces the chalice, a type of the break in the right side of our Lord. And he wipes his hands well, and signs himself on the forehead with his thumb with the sign of the cross, and then the deacons around him. And he says: May Christ receive your ministry. May Christ make your face to shine. May Christ preserve your life. May Christ nurture your youth. *And let him loose the veil which is circling round the paten and chalice, and say:* Glory to you, O our Lord, for you have called me in your mercifulness. Glory to you, O our Lord, for though I am not worthy, you have ordained me in your grace a minister and mediator of your gift and of your glorious, holy, life-giving, and divine Mysteries. In the goodness of your compassion make me worthy of the pardon of debts and the forgiveness of sins; and for all the abundant provision toward my feebleness we will lift up to you glory, honor, confession, and worship, now, always, and for ever and ever. *Then:* Glory to you, O God. Glory to you, O eternal Son. Glory to you, O Holy Spirit, the Sanctifier of all for ever. - *And they respond:* Amen. *Then he bows before the altar, and rises and kisses its middle. And he cries out like one giving good news and says:*

Qanona:

The grace of our Lord Jesus Christ, and the love of God the Father, and the fellowship of the Holy Spirit be with all of us, now, always, and for ever and ever. - *And they respond:* Amen. *And he signs over himself, lifting up his hands a little above, and on one side and the other, his fingers being somewhat visible, for this signing is understood as being for the people, although the priest signs over himself. - And the deacon proclaims the karozytha:* 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 consider his resurrection. For on our behalf the Only-begotten of God took from men a mortal body and a rational, sentient, and immortal soul, and by his life-giving laws and holy commandments brought us from error to the knowledge of the truth. And after all his dispensation for us, the First-fruits of our nature was tested by the cross, rose from the dead, and ascended to heaven. And he committed to us his holy Mysteries, that by them we might recall all his grace toward us. Let us, then, with overflowing love and a lowly will, receive the gift of eternal life, and with pure prayer and manifold sorrow, partake of the Mysteries of the church in the hope of repentance, turning from our offenses and sorrowing for our sins, and asking for mercy and forgiveness from God, the Lord of all. *And the priest speaks softly in his heart, saying:* You are blessed, O Lord God of our fathers, and exalted and glorious is your name for ever, for you have not acted toward us according to our sins, but in the multitude of your mercies you have delivered us from the dominion of darkness, and have summoned us to the kingdom of your beloved Son, our Lord Jesus Christ. (Through him you have loosed and destroyed the dominion of death, and have given us eternal life which is indestructible. And

now that you have made us worthy to stand before your pure and holy altar, and to offer to you this living, holy, and unbloody sacrifice, make us worthy in your mercifulness to receive this, your gift, in all purity and holiness. And may it not be to us for judgment and vengeance, but for mercy and the forgiveness of sins, for resurrection from the dead, and for eternal life. And may we all serve your glory¹, and be made pure sanctuaries and holy temples for your dwelling, that when we have been united to the body and blood of your Christ we may appear with all your saints at his great and glorious manifestation, for to you, and to him, and to the Holy Spirit belong glory, honor, confession, and worship, now, always, and for ever and ever.)

While this is said the priest breaks the body, and then dips the gemorta for the children. - And at the end of the karo-zutha the deacon continues: We overlook the offenses of our fellow-servants. *They respond:* Lord, pardon the sins and offenses of your servants. *Deacon:* We purify our consciences from divisions and strife. *They respond:* Lord, pardon the sins and offenses of your servants. *Deacon:* Our souls being cleared of wrath and enmity. *They respond:* Lord, pardon the sins and offenses of your servants. *Deacon:* Let us take the sacrament and be sanctified by the Holy Spirit. *They respond:* Lord, pardon the sins and offenses of your servants. *Deacon:* In unity and with a mingling of our minds let us receive in mutual agreement the communion of the Mysteries. *They respond:* Lord, pardon the sins and offenses of your servants. *Deacon:* That they may be to us, O my Lord, for the resurrection of our bodies and for the salvation of our souls. *They respond:* And for eternal and unending life. -

And when the karo-zutha is ended the deacon says: Let us pray. Peace be with us.

The priest recites softly, in his heart: Pardon in your compassion, O my Lord, the sins and offenses of your servants, and hallow our lips in your loving-kindness, that they may yield the fruits of glory to your exalted Godhead with all your saints in your kingdom.

And if there are chalices which are not consecrated, he here signs them and straightens himself up from the gehantha, lifting up his voice and saying: And make us worthy, our Lord, and our God, to stand before you continually without spot, with a pure heart and with confidence; and with the liberty which is from you, through the mercies given to us, that we may all equally cry out and say in this manner: *And they respond:* Our Father in heaven, may your name be hallowed. May your kingdom come. May your will be done on earth as it is in heaven. Give us our necessary bread today, and forgive us our debts as we forgive our

¹ ? for Kxboi A2nelmim ^lk Aohno.

debtors. And do not lead us to the test, but deliver us from the Evil One. For yours is the kingdom, and the power, and the glory, for ever and ever, amen.

Qanona

On Feasts of the Lord, instead of “make us worthy”, this is said:

Make your tranquillity to dwell among us and your peace within our hearts. May our tongue proclaim your truth and may your cross be the guardian of our souls, while we make our mouths into new harps and speak with fiery lips. Make us worthy, my Lord, with the liberty which is from you, to pray before you this pure and holy prayer, which your life-giving mouth taught your true disciples, the sons of your Mysteries: Whenever you pray, pray in this manner, giving thanks and saying, *and they respond*: Our Father in heaven, may your name be hallowed. May your kingdom come. May your will be done, on earth as it is in heaven. Give us our necessary bread today, and forgive us our debts as we forgive our debtors. And do not lead us to the test, but deliver us from the Evil One. For yours is the kingdom, and the power, and the glory, for ever and ever, amen.

And the priest recites this prayer softly:

O Lord God of hosts, our good God and our merciful Father, we beseech you and supplicate the abundance of your mercy, do not, my Lord, bring us to the test, but deliver us from the Evil One and his hosts, for yours is the kingdom, power, might, strength, and dominion, in heaven and on earth, now, always, and for ever and ever. Amen. *Or this, sometimes said in an audible voice, in a labored manner*: - Yea our Lord and our God, we beseech you and supplicate the mercifulness of your grace, do not, my Lord, do not, my Lord, lead us to the test, but save and deliver us from the Evil One and his hosts, for yours is the kingdom, power, might, strength, and dominion, in heaven and on earth, now, always, *and he signs over himself and lifts up his voice*, and for ever and ever. - *And they respond*: Amen. *And the priest says*: Peace be with you. *And the people answer*: And with you and with your spirit. *And he continues*: The Holy Thing is perfectly meet for the holy. *And the people answer*: One holy Father, one holy Son, one holy Spirit. Glory be to the Father, and to the Son, and to the Holy Spirit for ever and ever. Amen.

(On Feasts of the Lord they say here the Qanona “You Are Terrible” [see after the hallowing of Mar Nestorius] while they draw back the curtains of the altar and the choirs in the chancel are set in array. And those within begin softly and say: You are terrible, O God Most High, from your holy place for ever and ever. Blessed is the honor of the Lord from his place. And they repeat it with a loud voice, and the people in the

nave answer the same. - The verses are said in the chancel. - And when they have finished they open the curtains.)

And the deacon who leads the litany comes to the priest and says: Let us pray. Peace be with us. *And the priest takes the hand of the deacon and places it upon the chalice and says to him:* May the grace of the Holy Spirit be with you and with us and with the partakers hereof in the kingdom of heaven for ever. Amen. *And the deacon replies:* With you and with us and with the partakers hereof in the kingdom of heaven.

And the deacon says: Give praise to the living God. (*And the people answer:* Praise be to him in his church, and may his mercies and compassion be upon us at all times and seasons.) *And they say "of the Bema" for the day. -*

The Anthem for Days of the Mysteries

Blessed is your body and blood, O our Lord, for you have granted pardon to the nations, and through it you have sanctified our nature that we may sing glory to your Lordship.

And the deacon who reads the Apostle comes near before the priest and says: Bless, O my Lord. Let us pray. Peace be with us. *And he puts upon him the humeral veil and places the paten upon his arms, saying:* May divine grace be with you and with us and with the partakers hereof for ever.

Then the deacon who says the "Peace" draws near and says: Let us pray. Peace be with us. *And the priest takes the chalice and gives to him, saying:* May the grace of the Holy Spirit be with you and with us for ever.

And when the anthem is ended, the deacon who bears the chalice cries out and says: Bless, O my Lord. *Then the priest shall bless the people in the nave. (With the word "gift" he shall leave the deacon who bears the paten upon the raised place of the altar and come to the door of the chancel.) And he says in an audible voice:* The gift of grace of our Life-giver, our Lord Jesus Christ, be perfected in all of us through his mercies. *And he makes the sign of the cross over the people (at the door of the chancel), and the people answer:* For ever and ever. Amen. *Then he shall turn, bow, and go out with him, and he shall distribute the sacrament to the people. And they say the verses of the anthem. - Of the mysteries:* My brothers, receive the body of the Son, says the church, and drink his cup in faith in the kingdom.

And when the priest gives the body he says: The body of our Lord to the chaste priest *or to the deacon of God, or to the honorable believer* for the pardon of debts.

And the deacon says concerning the chalice: The precious blood for the pardon of debts, a spiritual feast unto eternal life, to the chaste priest *or deacon of God, and everyone according to his rank.*

Teshbokhta of thanksgiving on Sundays, which was composed by Mar Aprim:

O our Lord Jesus, worshipful king, who conquered the tyrant, death, by your suffering. -

O Son of God who promised us new life in the kingdom on high. -

Remove from us all harm, and make tranquillity and mercies to dwell in our land. -

That on the day of your appearing we may live before you, and go out to meet you according to your will. -

With hosannas we will give thanks to your name for your grace toward our race. -

For your mercies have multiplied toward our humanity, and your love has shone forth upon our mortality. -

You have blotted out our debts with your pardon. Glory to your name for your gift. -

Blessed is your honor from within your place, you who forgive debts because of your mercies. -

Make us worthy by your grace to confess and worship your Godhead. -

And to your Lordship at all seasons we will lift up glory, amen and amen. -

And on Feasts of the Lord (composed by Yazdin the Great)

Strengthen, O our Lord, the hands which reach out and take the sacrament for the pardon of debts. -

Make them worthy every day to yield fruit to your Godhead. -

Make worthy the mouths which have given praise worthy, that they may sing glory within the sanctuary. -

May the ears which have heard the sound of your praises never hear, O my Lord, the sound of disquiet. -

May the eyes which have seen your great compassion, O my Lord, see again your blessed hope. -

Make the tongues which have cried out "holy" to speak the truth. -

Lead the feet which have walked within the churches into the land of light. -

Renew the bodies which have eaten your living body with new life. -

Increase all assistance to our assembly which worships your Godhead. -

May your great love remain with us, and by it may we excel in rendering glory. -

Open the door to all our petitions, and may our service also enter in before you. -

And they continue as above:

Remove from us all harm, and make tranquillity and mercies to dwell in our land. -

That on the day of your appearing we may live before you, and go out to meet you according to your will. -

With hosannas we will give thanks to your name for your grace toward our race.

-

For your mercies have multiplied toward our humanity, and your love has shone forth upon our mortality. -

You have blotted out our debts with your pardon. Glory to your name for your gift. -

Blessed is your honor from within your place, you who forgive debts because of your mercies. -

Make us worthy by your grace to confess and worship your Godhead. -

And to your Lordship at all seasons we will lift up glory, amen and amen. -

*And on Memorials of the Departed and Ordinary Days
(By Mar Timatheos the Catholicos)*

May the Mysteries which we have received in faith be for us, O my Lord, for the pardon of debts. -

You are the likeness of a servant and of the Maker, O Christ, the King of the ages.

-

By your body and blood you have pardoned and forgiven the faults and debts of all who have believed in you. -

Make us all worthy at your appearance to go out to meet you with confidence. -

And with the ranks of heavenly beings to lift up glory, amen and amen. -

And when the people have received the sacrament, the priest returns the paten of the Mysteries to its place. And when the priest goes in the deacon proclaims: Let us all, therefore, who through the gift of grace of the Holy Spirit have drawn near, and have been deemed worthy, and have participated in the reception of these glorious, holy, life-giving, and divine Mysteries, together confess and glorify God their Giver. *And they respond:* Glory to him for his ineffable gift.

And the deacon says: Let us pray. Peace be with us. *And the priest prays in a loud voice:* It is meet, O my Lord, every day, and right at all times, and worthy at every hour, to confess, worship, and glorify the fearful name of your greatness, for you, O my Lord, through your grace, have made worthy the weak nature of mortal men to hallow your name with spiritual beings, to participate in the Mysteries of your gift, to take delight in the sweetness of your words, and to lift up voices of glory and thanksgiving to your exalted Godhead at every hour, O

Lord of all, Father, Son, and Holy Spirit for ever. *And they respond:* Amen. Bless, O my Lord.

And he prays a second time: May Christ, our God, our Lord, our King, our Savior, our Life-giver, and the one who forgives our sins, who by his grace and mercies has deemed us worthy to receive his precious, all-sanctifying body and blood, grant us to please him in our thoughts, words, deeds, and affairs. And may this earnest which we have received and are receiving be to us, O my Lord, for the pardon of debts and the forgiveness of sins, for the great hope of the resurrection from the dead, and for new life in the kingdom of heaven with all who have been well-pleasing before you in your grace and mercies for ever.¹ Amen.

And with the word of the priest one of the deacons binds up the curtains, and while the priests are completing one another in the chancel they say this Psalm:

Glorify the Lord from the heavens. *The Son who gives us his body and blood.*
 Glorify him in the heights. *The Son who gives us his body and blood.*
 Glorify him, all his angels. *The Son who gives us his body and blood.*
 Glorify him, all his hosts. *The Son who gives us his body and blood.*
 Glorify him, sun and moon. *The Son who gives us his body and blood.*
 Glorify him all stars and light. *The Son who gives us his body and blood.*
 Glorify him, O heaven of heavens. *The Son who gives us his body and blood.*
 Let the waters above the heavens glorify the name of the Lord. *The Son who gives us his body and blood.*
 For he spoke and they came into being, and he commanded and they were created. *The Son who gives us his body and blood.*
 And he establishes them for ever and ever. *The Son who gives us his body and blood.*

And they continue

Glorify the Lord all you nations. *For his gift to us.*
 Glorify him all peoples. *For his gift to us.*
 For his goodness is increased toward us. *For his gift to us.*
 Truly the Lord is for ever. *For his gift to us.*
 Glory be to the Father, and to the Son, and to the Holy Spirit. *The Son who gives us his body and blood.*

¹ There is an abrupt change from third person to second person in the middle of this prayer, which then reverts to third person. The last reversion I have eliminated for the sake of smoothness. — mjb

From everlasting and for ever and ever. **The Son who gives us his body and blood.**

Let all the people say amen and amen. **The Son who gives us his body and blood. [Three times]**

And they continue: Our Father in heaven, may your name be hallowed. May your kingdom come. **Holy, holy, you are holy, our Father in heaven, for heaven and earth are full of the grandeur of your glory. Angels and men cry out to you, Holy, holy, you are holy.** Our Father in heaven, may your name be hallowed. May your kingdom come. May your will be done on earth as it is in heaven. Give us our necessary bread today, and forgive us our debts as we forgive our debtors. And do not lead us to the test, but deliver us from the Evil One. For yours is the kingdom, and the power, and the glory, for ever and ever, amen. **Glory be to the Father, and to the Son, and to the Holy Spirit, from everlasting to everlasting, amen and amen.** Our Father in heaven, may your name be hallowed. May your kingdom come. **Holy, holy, you are holy, our Father in heaven, for heaven and earth are full of the grandeur of your glory. Angels and men cry out to you, Holy, holy, you are holy.**

But on ordinary days they say: O my Lord, glory and honor, ***repeat*** confession and worship, and continual thanksgiving we are obliged to lift up to your glorious Trinity for the gift of the holy Mysteries which you have given us in your compassion for the pardon of our debts, O Lord of all, Father, Son, and Holy Spirit for ever. ***And they respond:*** Amen, bless, O my Lord.

Another: Blessed is your worshipful honor from your exalted place, O Christ, you who forgive our debts and sins and make our offenses to pass away through your glorious, holy, life-giving, and divine Mysteries, O Christ, the Hope of our nature, always and for ever. ***And they say:*** Our Father in heaven . . .

THE SEALING

For Sundays, Feasts, and Memorials

The priest goes out and stands at the great door of the altar on the right side, and he blesses the people in an audible voice, saying:

He who blesses us with all spiritual blessings in heaven through Jesus Christ our Lord, and summons us to his kingdom, and calls us and brings us near to his desirable blessings which do not pass away, nor cease, nor depart—as he advised and promised in his life-giving Gospel, saying to the blessed company of his disciples, Amen, amen I say to you, whoever eats my body and drinks my blood

remains in me and I in him, and I will raise him up at the last day, and he does not come to judgment but passes from death to eternal life—may the same bless our company and guard our standing. May he beautify our people who came and took delight in the power of his glorious, holy, life-giving, and divine Mysteries. By the living sign of the cross of the Lord may you be sealed and preserved from all harm, hidden and open, now, always, and for ever and ever. *And they respond: Amen. And the people are completed by the priest.*

The sealing for ordinary days (within the chancel): May our Lord Jesus Christ, whom we have served, celebrated, and honored in his glorious, holy, life-giving, and divine Mysteries, deem us worthy of the seemly glory of his kingdom, of delight with his holy angels, of confidence before him, and of standing at his right hand in the Jerusalem above through his grace and mercies, to whom be glory; and upon us and all creation may the right hand of his goodness rest, now, always, and for ever and ever.

*Another for ordinary days, for an oblation for the departed.
At the door of the chancel.*

To him who pardons our debts by his body and blots out our sins by his blood be praise in his church, and upon you, O people of the Lord and sheep of his pasture, may he pour out his good things, and shower your houses with his blessings and gifts. May our Lord and our God deliver you from the Evil One and his hosts by the prayer of Mar Augen and his companions, and may you be sealed and preserved from all harm, hidden and open, now, always, and for ever and ever.

Prayer when anyone receives the sacrament: Sanctify our bodies by your holy body. Pardon our debts by your precious blood. Cleanse our consciences with the hyssop of your compassion, O Christ, the Hope of our nature, Lord of all, Father, Son, and Holy Spirit for ever.

For the ordering of the Mysteries: Let not your living body, O my Lord, which we have eaten, or your victorious blood which we have drunk be to us, O my Lord, for judgment and vengeance, but for the pardon of debts and for the forgiveness of sins, for the great hope of the resurrection from the dead, for new life in the kingdom of heaven, and for confidence before you with the just and righteous who have pleased you, O Christ, the Hope of our nature, Lord of all, Father, Son, and Holy Spirit for ever.

Another: Since we have taken your body openly, may your Spirit dwell in us in a hidden manner, and may we go out to meet you cheerfully and sing to you

three-fold glory with the just who fulfill your will, O Christ, the Hope of our nature, Lord of all, Father, Son, and Holy Spirit for ever.

Another: Since we have taken your body from the paten, and have drunk your blood from the chalice, make us worthy, my Lord, to sing glory with the robber in paradise, along with the just who fulfill your will, Lord of all, Father, Son, and Holy Spirit for ever.

The Sealing

Since you have made us worthy, my Lord, to take delight in your holy body and blood, so make us worthy to take delight in your kingdom, which will not pass away or perish, with all your saints, now, always, and for ever and ever.

The Order of the Mysteries is ended,
with the Hallowing of the blessed Apostles,
Mar Addai and Mar Mari,
Disciplers of the East.
Amen.