

## خذيره فخنعبه معجبببه وموحه دبخدتبه ذرهوونه

# The Holy Apostolic Catholic Church of the East

The order of the blessing of the new homes Compiled by: Mar Timotheus, Metropolitan of India,

Translated from Aramaic into modern Assyrian and English
By
Corbishop Dr. Geoge Toma



حەدى خېد

بند ښيوه وهنې

#### ربعه

فوهنه: هجمته حد هوم وهمند هذه وما يفته وكست بهرفنه وكست بهرفنه: مخفض هفونه وهموم فهموم فرهند مخفض وكست دهود فعمته وخميد مخفض فحفه ومحبنه وخفته وخميد وخميد ومخبود فعبود فعبود

وَصِعَدِي: جُوهِوذَد: حِكِ تَكِمَوْدِه.

خدنه يدجى محذِح ك سبفد كب مذك جدجه دحونعه نِتَدِيبَ \* خِلْ هَدُنْ يَتَدِدْ يُعَمِّى: نَوَهُ لَا دَبْنُمُنْهُ ٥٠٠. هَدُنْهُ يذجب معيد كر بشغد كب مجك جديد دحوند بعدب ٥ ﴿ ﴿ وَ عَلَيْهِ مَا وَالْمُعَالِدُهِ اللَّهِ عَلَيْهِ اللَّهِ عَلَيْهِ اللَّهِ عَلَيْهِ اللَّهِ عَلَيْهِ عَلَيْهِ اللَّهِ عَلَيْهِ عَل عَلَيْهِ عَل عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عِلَمْ عَلَاهِ عَلَيْهِ عَلَي موحده محدد عضم نه يوفيم : حنسنت حدنت هوهه كر يرښك مې حبحة ميحك دنيك نمحه: خبخي مسمهكذي ومنه فيهوم خ هذِذه مذِخب فهندد كومذك ميكدذفبت: نْدِومَمْ ذِحْهُ حَمِيهُ مُذِهِهُ فِيهِ سِنْهُ جَبِحُوهُ وَمِي سِنْهُ جَبِحُوهُ ەۋسىغىي ۋوقوسى حكەن، نەھنې دېئىت خويدىغد تىنىنە دِهْدن مِهِ مِهْم دِهُ مُعْمَد خِل هُدن مِيد يِعَمِ عَنُهُ عَنِي فَعُهُ الْعُمْ مِنْ فَعَ وخينهنة ومد خدس مخدم سد خد هدنه يعدد وفقه: نيه فه جنه نه مهدنه يدجس معدد كر سبغد كب ەبك خديد دخوند بعدمت خبك فددند يعود وكف، نى فە دېنى نەرە.

(هذنه ذميه جه، معيده به هيها: بد هجها مبيه جه هجدد بد هدنه دخه فخه به محدد به معها: بد هدنه دخه به محدد به معها: بد هدنه دخه به محدد به هدنه دخه به محدد به هده به محدد به هده به محدد به هدنه دخه به محدد به هده به محدد به

وكوفه، حنعبنى هذه نهد ني فهره وعنهنى هذه ني محدد وكوفه وخني المخدد وكوفى المخدد وخني المخدد وكوفى المخدد وكو

منيس. نعير.

ەنصخب: جوھەند: عد. تجبهنه:

۵۵۴۰۵۴ کې حبیده نومیاه کړ کوښونې د درکیکې د درکیکیکې د درکیکیکې د درکیکې د درکیکې د درکیکې د درکیکې د درکیکې

ربان دبرنان دهن به معبش دبرنان دربرنان دبرنان دربرنان دبرنان دربرنان دربرنان دبرنان دربرنان دربرنان دبرنان دربرنان دبرنان دربرنان دربرنان دربرنان دربرنان دربرنان دربرنان دربرنان دبرنان دربرنان در

حفة مع محمدة معسه معرفة معرفة علم فحيف سەمنىن: ەنىي مىنىك ەھدەد يى ئىددىكە بىدەنى بىدەنى بىدەنى دىنى سەمىنىد: مىنىكى مىنىدىنى بىدەنىكە بىدەنىكىدەنىكىدىكىدەنىك مِع ودومكم وجبيد، ومع جنده دفي سنوهد مع ومعوم دسذنب دسدده بحد سعنده وحب فوسه دخسه حدنه جَمِهِ ﴿ عَمْ نِعَلَمْ مِعْ دِعَمَةٍ مُلِكِمُ مُعَدِد جُنِكَةٍ مِعْ حَمْدُ عَلَمْ مُعَالِمُ مُعَالِمُ مُعَالِم بصبه و المنه کچهگو ک فقید: نسچه تخبته حجمته شوه \* وحدود خنه دحبته جم شوه: هند بنک کودوی بنک مهدنه وجب (جمم کهمر) ۵۰ مدید منه کنم ندم ندم ندم که می می می در می کمی با می می می در می کرد می می در می می در می می در جَمعة بِعِ بَدَينَهُ يَكُورَ حَبِعَهُ ، مَحَدِينَهُ كِن فِدَينَهُ مُحَدِدُهِ وَحَدِينَهُ لِا فِدَينَهُ كغىدىمەرى: ھۆت كغلامەم يە كىم خىلەرى دىكدېك حملت ١٥٤ نجل جزينيس يم تعمليكم ولا بكان عمليكم جمعه بنعرفه بعده بخدبه وسووه فجيد تع جعمه ويم ذميم كوذنه دنذنه وغبنه: هند يكب ميكبه (مَنَجُورُهُ مِحْدِيًا) حَمْ هِمُورُهُ مِحْدِيًا) جُورُهُ مِحْدِيهُ (مَنِجُهُ (مَنْجُورُهُ) جُورُهُ مِحْدِيهُ هند مخرخه تعم عنورک مده کوت خمه بخمه مخرخ عبه حكذنه دهوكينه حيه في چه مجمد منعد، چه موذجه دبومجيًا تع مجمعته: وتع جسم که هودومن بنع مقع وجب معبشه كككِم كِه نجهي \* خَجْس ..... وكُكِم .....

نَهُم مِهِ وَجب معيشه كَكُمْ لِهُ نَجِهِ هُوه دِنهُدِ حَهِمُدُه يَكُنه: حَيْكُتِهُمْ دِشِيكُمُهُمْ حِمْ خَهِدْ فَهُمَ دِنهُدِ حَهِمُدُهُ معيشه كَكُمْ فِي فِجهِهِ )

عِكَهُ الْمَا الْمُعْمِ الْمَا الْمُعْمِ الْمَا الْمُعْمِ الْمُعِمِ الْمُعْمِ الْمُعِمِ الْمُعْمِ الْمُعْ

ەنىپى. نەھىل.

(عِكَهُمْ. تَدَوَدُمُورُ هَذَهُ بَيْرُ بَيْ فَي وَتَدَوْدُهُ وَيُجْكُمُهُ وَشِعُورُهُ بَيْرُهُمْ فَي بَيْرُهُم وشِعورُ شِدَوبِنِي وَلَاهُمْ فِيهُمْ وَيُعَدِّدُونِ مِنْ بَيْرُهُمْ كَهُ هُديدُم فِي وَحِكِيونَهُ وَيَهْ وَيَهْ وَيَهْ وَيُونُ مِنْ الْمَارِينَ هُذَهُ وَحِكُ فَيْهُمْ وَيُونُمُ وَيُون وَدَوْنُهُ وَدُونُهُ وَيَوْدُنُهُ وَيَهْ وَيُونُونُهُ مِنْ الْمُعْدِدِ فَي وَلَا اللَّهُ الللَّهُ اللَّهُ اللَّا اللَّالِي اللَّا اللَّالِمُ اللَّهُ اللَّالِي اللَّالِمُ الللَّالِلْمُلْلِلْمُ اللّل

وزهدم خوهودد: مع . خجموده.

بند جبند كهوذه: بنيد بيده مخدده كمه فخبم كبد مب حد: بند حلند جمسيكهمه بده جبند كهوذه: بنيدم بده هخدده،

دِيم هَذهه عنه دَهنه هِ دَكبه هِ عَدَبه الهندهه؛ بكنه هندهه عنه المعالم عنه

حك هنده كودومه مه جه جدهي جبتب كهوده: مي بنده يه ندهن ونده و فندهب مع صده فددنه مَكُن ه جمعت علام المناه كيذنه: بد نيح نهدوه و هند بد نيح و ديم : نهذه جمعتبك مكِن بنعم : جمعت مكِن بنعم مكِن بعديم بند دبعبه و حنه فع عضم عمنه د فبد دبعبه و غبه کن نيد نعبو هدننه ديم نيد فكهو محدده و ندنه مفح ككبره وه عفع دمينه من حكيم معلم (هیدنی): یکهٔ دک هنم کوتهیهی حمدین کرنی ٥ كِجِدْد وكدوشه دعود تعهد مع خكم وحدوهه كككم تعجي وزمنی بلیم مصن ددبند می دکیم، سمیک (هیدند): مهنه حد هنم حزمومهم فنبح جنبت حهود: فمعضم بكيم محندد و يعني من عبد دمينه مع حكسه سيكب (هیده): یکفهٔ حک هنم کوتوبهه، پ

كَي هَدُن بَكُهُ شِيكَهُ فِدِبَن فِحِبْد فِحِدِنَ فِحِبْد هُودِنَ هُودِنِ فَمُونِ فَمُجْد فَي خَدَلْب مِي فَهْجُوب سَنى: وَبِغُوهُ هَبْ وَبَعَتْهُ فَي خَدَلْبني هِي فَهْجُوب سَنى: وَبِغُوهُ هَبْ وَمَوْسَعْتِهُ وَمَ سَعْتِهُ وَي فَهُجُود فِهُمُ وَمُجْدُ وَمِنْ وَمُحَدُم وَمِنْ وَمُحَدُم وَمِنْ وَمُحَدُم وَمُحَدُم وَمُحَدُم وَمُحَدُم وَمُحْد وَمِنْ وَمُحَدُم وَمُحْد وَمِنْ وَمُحَدُم وَمُحَد وَمُحَدُم وَمُحَد وَمُعَد وَمُحَد وَمُعَد وَمُحَدُم وَمُحَد وَمُحَد وَمُحَد وَمُحَدُم وَمُحَد

ەدىج جى جانى

٥ڝ ڏڍه خونه هي هنه هجب تنهه حجه. ههي خهد ذعيده: ههدب خنه عربنه هي عليه، دهي دهي تهدِذِهه، فعندي خفتنه، هجب الأرافة بجديه المباهبة المبرية المباهبة بمورة المباهبة بموادة ىَفِس ەيھكِجْد: دِييھمُمهُ دِموسِمِهِ عِفِي كِنِ يَكِي يَكِي مَفِس ص جهبعهمه، دفعهم بعبنه دهذ مغدهمه، هدخددم ٥دِفِدِيم كُنْتِه هِنْهُ: ٥دِمُغِدُنه تنبهم هِنْدُمُه دِهِيهِ: دِجِك دەجر دېمت مەكتى ەجىمى دوبى مجىمى محودىھى مجتب دَه في: خصد، مب ه هن حكه بيسه هنه هنه مبهده دهبه، ٥٠سبنو٠: ٥٥٠ ديمه متبه ب بهدي ٢٥٥ :١٩٠٠ منابعه خصبوه ه وخبهه (خهبخه ۱۲ مجبه ۱۲ محبه ۱۲ محبه ۱۲ محب فعب ميندهد: منهجب سِكنِه دِجبِهُ، دِمب كجهكه وبنده، ٥٥٥ دفعند: ككنيء دخهمكوه، ٥٠٠٠ حضدنعه ٥٠٠٠ وكيهن دكيهن دوي معتنية ١٠٠٥ ونهذه مَخْدِدُهُ، مَعْجُدِهُ، ثَدِينَ محمد وَجِنْهُ مَكْخُم خُلَصِي.) ەنەھدە: نەھى،

(ەدىچە جى جاتى،

ەھىكە جەنىھ ئەتىم بىتى جىنى تىكى بىنى، ەھى ئىنى دەنى جىنى ئىنى دەنى ھىنى ئىنى ئىنى دەنى ھىنى ئىنى دەنى ھىنى ئىنى دەنى ھىنى دەنىلى دەن

تدونحت هوذر تدبكر.

يَهْنَجُو تَجْدُهُ وَوْجِبَيْ. تَبْحُ هَذِكُمْ يَهْنَجُهُ وَخِم يُعْنَجُهُ وَخُمْ يُعْنِجُهُ وَخُمْ يُعْنَجُهُ وَخُمْ يُعْنَجُهُ وَخُمْ يُعْنَجُهُ وَخُمْ يُعْنَجُهُ وَخُمْ يُعْنَجُهُ وَخُمْ يُعْنِجُهُ وَخُمْ يُعْنِجُهُ وَخُمْ يُعْنِجُهُ وَخُمْ يُعْنَجُهُ وَخُمْ يُعْنِجُهُ وَخُمْ يُعْنِجُهُ وَخُمْ يُعْنِجُهُ وَخُمْ يُعْنِعُهُ وَخُمْ يُعْنِعُ وَخُمْ يُعْنِعُهُ وَخُمْ يُعْمُونُ وَمُعْنَا لِمُعْنَا لِمُعْمُ وَخُمُ يُعْمُ وَخُمْ يُعْمُونُ وَمُعْمُ وَمُومُ وَمُعْمُ وَمُعُمْ وَمُعُمُ وَمُعُمْ وَمُعْمُ وَمُعُمْ وَمُعْمُ وَمُعُمْ وَمُعْمُ وَمُعُمْ وَمُعْمُ وَمُعُمْ وَمُعْمُ وَمُعُمْ وَمُعْمُ وَمُعُمْ وَمُعُمْ وَمُعُمْ وَمُعْمُ وَمُعُمْ وَمُعْمُ وَمُعُمْ وَمُعُمْ وَمُعُمْ وَمُعُمْ مُعْمُونُ وَمُعُمْ مُعْمُونُ وَمُعُمْ وَمُعْمُ وَمُعُمْ وَمُعُمُ وَمُعُمْ مُعْمُونُ وَمُعُمْ وَمُعُمُ وَمُعُمْ مُعْمُ وَمُعُمْ وَمُعْمُ وَمُعُمُ وَمُعُمْ وَمُعُمْ مُعْمُونُ وَمُعُمُ وَمُعُمُ وَمُعُمْ وَمُعُمْ وَمُعُمْ وَمُعُمْ وَمُعُمْ وَمُعُمُ وَمُعُمْ مُعُمْ وَمُعُمْ مُعُمْ وَمُعُمْ مُعُمْ وَمُعُمْ مُعُمُ وَمُعُمُ مُعُمُ وَمُعُمْ مُعُمُ وَمُعُمْ مُعُمْ وَمُعُمْ مُعُمُ وَمُعُمُ مُعُمُ وَمُعُمْ مُعُمُ وَمُعُمُ مُعُمُ وَمُعُمُ مُ مُعُمُ وَمُعُمُ مُعُمُ مُعُمُ وَمُعُمُ مُعُمُ مُعُمُ مُعُمُ مُوا مُعُمُ مُومُ مُعُمُ مُعُمُ مُعُمُ مُعُمُ مُومُ مُعُمُ مُعُمُ مُعُمُ مُومُ مُعُمُ مُعُمُ مُعُمُ

دَوْدَبَقِهِ هِ هَجُودُتِي : هِكِبَهُمهُهُ هِعَذِهُ جِهُ مَجُدُهُ حَدِدُهُ دَوْدِبَقِهِ هِ

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#### غِذِس. حفك: 64 عذبه.

عبه بنده مندند، مندنه مندند، مندند، مندند بنده مندند، دخه فخد مخدند، مندند، م

نبخه د٠بفب ج٠نه: ميمفنح نوكههه دهدنح دمهدهه فدبعه، هذبك وكذبه،

رحنه فيد محنه بيرده به محنه به جمود به في في المنهم وبنه فيد محبه في دونه المنه في المنه في المنه ال

مِى غَجْمَ مِحْدِمْ، حَجْمَ مِمِي مَهْمِى. جَدِى هَذِهِ مَخْهُ حَجْمَهُ مَنْهُ مِخْهِ مَخْهِ مَخْهُ مَخْهُ مَخ هُنَهُ مِيهُ مِخْدِم، مِخْدَه، مِخْمَ، جَدِه مَخْه، حَجْمَ، جَدِه مَخْه، خَدِه مِخْه، جَدِه مَخْه، حَجْمَ، جَدِه مِخْه، حَجْمَ، جَدِه مِخْه، مَعْدَه، مَعْدَه مَخْه، مَخ ﻣﺒﻪﻥ٠: ﻧﺒﻨﻪﻥ ﻧﺒﻨﻪﻥ، ﻧﺒﻨﻪﻥ،

(مِع عَجْمَ مَهُ حَكْمَ عَمِي هَهُ مِن فَجْهَ هُذِهِ هُذِهِ هُذِهِ هُذِهِ مُخْهُ حَكْمَهُ جَكَمَهُ هُوهِ مِحْهُ مُخْهِ مُخْهُ مُخْهِ مُخْهُ مُخْهُ مُخْهُ مُخْهِ مُخْهُ مُخْمُ مُحْهُ مُخْهُ مُخْمُ مُخْمُ مُخْمُ مُحْهُ مُخْمُ مُحْهُ مُخْمُ مُحْمُ مُ مُحْمُ مُعُمُ مُعُمُ مُعُمُ مُحْمُ مُعُمُ مُ مُحْمُ مُحْمُ مُحْمُ مُحْمُ مُعُمُ مُ مُحْم

نِمِه حَمْد: نِكُمْء هَذِسَهُنه.

(نمجت فالمناه ما المناه ما المناه ما المناه المنا

نِیه تفک ۵۰ یه خِند.

دخرند: دنهمن عندبر جندند جندند بردین و با دهر با دنها دنها میدند با دنی مهدن میدند با دنی مهدن میدند با دنی مهدن میدند با دنی میدند با دنی میدند با دنی با دنی میدند با دنی با دنی با دنی با دنی میدند با دنی با دارد با دا

فعنى خونى مونى مندى ديون دبنى ويوشك منى ا فعومد مى مولى ويهن بالمناه ويهن كن دورنى ويودن حكون نوفي دبنى فنده دجك بند فبده دورنه دورنه مكون نوفيه دبنت فده دجك بند فبده ودونه دهوده ككون نوفيه دبنت فده دجك بند فبده ودونه دهودهه ككون نوفيه دبنت فنده دجك بند فبده ودونه دهوده

#### مغیب. نعیم

ەنەخبى سەخنىد تېمەخە، خوھەدد سمو،

ﻜﻪﻧﺒﻪﻣﻪ كجك دنوسك هې هدنه وهوكي نعبنكةمه ٠٠ هە وجنې نعدد هذ خد جنه، ميىننه دنجبېت تجبخه به جه جه حجد دوسك مب هدنه وه جير نعجبنگة من خمير دينجي خد ميمود جديبي جونيي ا وبكدني كنوغي خ بْنَمْبُم بْنِي كَوْمْ عَدِيسَمْ فِعُودِت خنه و: حنته فم يوخه دومه حدمجم كفهه فح يهِ خَذِهِ كِبَدُهُ دَدِيهِ هِ مُدنهُ: بَخِدَجُم هُدنهُ هِ يُهِ مُهُ مُ ه همرد تندفخه دره فعلا حد نهضت سنته و همرد حنثه ذِجنِتِي \* عَذْهُمْ ذِكَ بُهُدُيِكَ: هُوهِجِهُمَ نِعَجْد هُذِي خِكَ خِنهُ، مَعِينَنْ، دِجْجِدِدْتِي حَجْبَخُوهُ، خِدْس. خُجْد. فه وجذم بعد هذ بك جنه مصنعه دبجددت حجبخههٔ که خهه می کبخه دنوسک می فدند: فعه کی خِعجبنگة معنفه فعفه فعفه فعفه فعنفه دِخْجَجْجُتِي حَجْبَخُهُمْ»

(كونب كجك ذودك مب هدنه مشدد عاودشهواسه شكنه و (هوه جموم) جعيد هذر بك بنه، ميسند جة كنه مو حكب خون حون كجه خود مع فدنه وشيد مان ترنج دَنجُ دِنجِ بَخبَ بَخبَعُ بِكِنجُ بِمِهِم مِمارِهُ الْعَالِمُ بَعْدِهِ عَلَيْهُ الْعَالَ الْعَالَ الْ يكوي ونكتبيء كيموي في كيفيء سعبده، تعقونکل دنیموی تنوتوی نبی هیکنه دوننه سودید كو قده و خود يم في تح توذفع بجدد دو وحد مع مددنه: خذجهه هدنه هې ي<sub>ا</sub>ممن، «مشوه تنهنجه ددهذحكم حكِمه نه حيد دښته وه وه حده تي كحته محكم نِد بُهذید: ښدنجه (خهمجمه و خدید خد خِنْمُهُ مَعِينَنُهُ دِدِّكِهُمُومُ تَجْبَحُوهُمُ \* خَجْس. كَخْد. شِكْنِهُ وَ (ضُوةِ جُهُ وَ صِعَةِ مَا خِنْهُ وَعِنْنَهُ الْمِينَةُ الْمِنْهُ الْمِنْهُ الْمِنْهُ الْمِنْهُ الْمُنْهُ الْمِنْهُ الْمُنْهُ الْمِنْهُ الْمِنْهُ الْمُنْهُ الْمِنْهُ الْمِنْهُ الْمِنْهُ الْمُنْهُ الْمِنْهُ الْمِنْهُ الْمُنْهُ الْمُنْ الْمُلْمُ الْمُنْ الْمُنْ الْمُنْ الْمُنْ لِلْمُ الْمُنْ الْمُنْ الْم دَوْكِهُهُ وَ حَجْبُ حُهُ مِهِ حُهِ حُهُ مُعَ مُعْدَدًا دَوْسِكُ مَعِ مُدَمَّا: ۏڡ؋ڮؠ ڂؠڿڹڬة٥؞؞ ښلنموي (هو؋جموي) هند، 

مِى حَكَ يَجِنَيْنَ مِهِنْهُ وَكِلْنَهُ: هَذَهُ دِجِكَ: فِنْهُ وَجِذَهُ وَدُوسُهُ وَعِهِ مِنْهُ لَكُمُ مِنْهُ وَجِذُهُ وَدُوسُهُ وَعِهِ مِنْهُ لِكُمُ مِنْهُ الْمُعْمُ لِكُمُ مِنْهُ الْمُعْمِ الْمُعْمُ الْمُعْمِ الْمُعْمُ الْمُعْمِ الْمُعْمُ الْمُعْمِ الْمُعْمُ الْمُعِمُ الْمُعْمِ الْمُعْمُ الْمُعْمُ الْمُعْمُ الْمُعْمُ الْمُعْمُ الْمُعْمُ الْمُعْمُ الْمُعْمُ الْمُعْمُ الْمُعْمِ الْمُعْمُ الْمُعِمُ الْمُعْمُ الْمُعْمِ الْمُعْمُ الْمُعُمُ الْمُعْمُ الْمُعِمُ الْمُعْمُ الْمُعُمُ الْمُعْمُ الْم

#### منبع. نعب

رعرفه، محربه، دمه در محربه، و بهده المعدد محده و بهده در و در المعدد من محرمه و در المعدد و در ال

#### منعدب نعي.

وكونه، حودخه هذه وبنكه بد جنه هذه دخبنه هده هدنه هدنه فده وبنده هدنه فده وسنكر وسنكر والمنه والمنه

#### ەغىبى. نەھىب

(عِكَهُمْ، هَدِينَمْ (جَدَنَمْ) نَهْ هَذَ، هَذَكُمْ، حَهَدُهُمْ، جَدُنُهُ جَدِهُمْ، هُذَهُمْ جَدُهُمْ مِكْمَ جَسَمِهُ، هَذَهُمْ جَدَهُمْ مِكْمَ جَسَمِهُ، هَجَهُمْ جَدَهُمْ جَدَهُمْ مَكْمَ جَسَمِهُ، هَجَهُمْ جَدَهُمْ مَكْمَ جَسَمِهُ، هَجَهُمْ جَدَهُمْ جَدَهُمْ مَكْمَ جَسَمِهُ، هَجَهُمْ جَدَهُمْ مَكْمَ جَسَمِهُ، هَجُهُمُ جَدَهُمْ مَكْمَ جَسَمِهُ، هَجُهُمْ جَدَهُمْ مَكْمَ جَسَمِهُ، هُذَهُ مَحْدُهُمْ جَدَهُمْ مَكْمَ جَسَمِهُ، هَدُهُمْ جَدَهُمْ مَكْمَ جَسَمُ مَكَمْ جَسَمُ جَدَهُمْ مَكْمُ جَدَهُمْ مَكْمُ جَدَهُمْ مَكْمُ مَكْمُ مَكُمْ جَدَهُمْ مَكْمُ جَدَهُمْ مَكُمْ جَدَهُمْ مَكْمُ جَدَهُمْ مَكُمْ حَدَهُمْ مَكُمْ جَدَهُمْ مَكُمْ حَدَهُمْ مَكُمْ جَدَهُمْ مَكُمْ مَكُمْ مَكُمْ مُعُمْ مَكُمْ حَدَهُمْ مَكُمْ مَكُمْ مُعُمْ مَكُمْ مُعُمْ مَكُمْ مَعْمُ مَعْمُونُ مُعْمُعُمْ مَعْمُ مَكُمْ مُعْمُونُ مُعْمُونُ مُعْمُعُمْ مَعْمُ مَعْمُ مُعْمُونُ مُعْمُ مُعُمْ مُعُمْمُ مُعُمْ مُعُمْمُ مُعُمْ مُعُمْ مُعْمُ مُعُمْ مُعُمْ مُعُمْمُ مُعُمْ مُعُمْ مُعُمْ مُعُمْ مُعُمْمُ مُعْمُعُمْ مُعْمُ مُعْمُعُمْ مُعْمُ مُعْمُ مُعُمْمُ مُعُمْمُ مُعْمُعُمْ مُعُمْمُ مُعُمْ مُعُمْمُ مُعُمْمُ مُعُمْمُ مُعُمْمُ مُعُمْمُ مُعُمْمُ مُعُمْمُ مُعُمْمُ مُعْمُ مُعُمْمُ مُعْمُ مُعُمْمُ مُعُمُمُ مُعُمُمُ مُعُمُمُ مُعُمْمُ مُعُمُمُ مُعُمُ مُعُمُمُ مُعُمُمُ مُعُمْمُ مُعُمْمُ مُعُمْمُ مُعُمُ مُعُمْمُ مُعُمُ مُعُمْمُ مُعُمْمُ مُعُمُمُ مُعُمُ مُعُمُ مُعُمُ مُعُمُ مُعُمْمُ مُعُمُ مُعُ

#### مخيوتب نعيب.

ەخسەب خوھەدد كەند تىمونىد: جد جد حك يەخىدد خسوم دد. محد.

نِجِب ذِهِ هِندَبِ تَهُدَيْ تَكِهِ دَي هَمَهُ عَهِ بِهِ كُي نِكُهُ.

ك يوودون: يكد ككبر ينجون موجند كي ينكفه.

١٥١٤ حود حدبجب خه حود عود عود ١٤٥٤.

ەفدند ددبى كنجە خەجنىد كې نككهد.

محک دند یههس بجبه دخه که جمدنه دودبقه معوبهه کی نخه.

ەڭد ئەچىكە، ۋدېقىد دېۋتەن، دخەكدى ھەجىنىد كى باكەد. ئېدىد ھەدنىد كىكىتىدى كى باكەد.

ەكدىكى دېدنىن دېدنى، خەدنىد كې نېكنهد.

ەنىجى نوخىمى سىبنىتەن، خىمىنى كې نېكەد.

ىېخنى دىنى خىر خىخت خەكدى مەجنى كې نككه،

وَحَكَفَهُ خِدَ بُعَدُيدَ \* حَوِجَهُ فَي فِكُهُ.

غِذِس. .... \* حوجنه کې نکهه.

خَجْد. ..... خ عوجند كې نخكه.

نِيمَ جِعفِندَب تَعَدَيْ تَكِودُ دِي مَانَ \* عَوَتِيْ كَيْ نِكُهُ: وَدْهُدُ مَعْجَمْعُنَهُ. بُدُبِهُ مَكْجَهُ، وَجَجْبُهُ دَيْكُهُهُ لَاكُهُهُ مَعْجُمْهُ فَكُمْهُ لَاكُهُهُ. مُخْجُهُ بُكُهُهُ. فَجَبِعُهُ بُكُهُهُ. فَجَبِعُهُ بُكُهُهُ. فَجَبِعُهُ بُكُهُهُ. فَجَبِعُهُ بُكُهُهُ. فَجَبِعُهُ بُكُهُهُ.

(زىب دَهْخَدْ، حَهْدَنْ، حَهْدَ، حَهْد، حَ

محكفد بد بهذيد معويد ديورد معويد كوي بكود. مدن فحدد كروشه دين كهويد معويد كوي بكود. مدن دودد كروشه معرفه كوي بكود. مدن دودد كروشه معرفه كوي بكود. محكفه بد بهدن كه فدنه بحد فكسته ديورد كوي بكود. محكفد بك بهدن بحد فكسته ديورد مود بكود. محكفد بك بهديد بهدي معرفه كوي بكود.

نجنس سه عوجند کوی نکود.

خَجْم. ..... \* عبوجنه حوي بُخُهُ.

(١٩٩٥ جنجند مرفده ديموند ديموند بعنفند موندند) دوندند دهندند دوندند، حموند ديموند

### ەنبەدنى ھنوكى بەدبى وكەتم، مشجھىلى

#### منيس. نعيم خددمد.

(عِحْهِهُ، بَذِي هَذَهُ بَهُهُ بَهُهُ دِهْكِةِ بَهِ هَبِهُ بَهِ هَجَدِيهُ وَهُجُوتُهُ وَاللَّهُ عَلَيْهُ وَلَا فَهُ مِعْدُو وَاللَّهُ اللَّهُ اللَّالِمُ اللَّهُ الللللللَّاللَّهُ الللَّهُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللَّهُ اللّلْمُ اللَّهُ الللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّا الللَّهُ اللللَّا اللَّهُ الللَّالِمُ الللَّالِمُ الللَّهُ

#### ه کیوتب ناهب خددهد.

(شَجْهَ، قَسَعُهِ هَدَهُ مَسْتُهِ مَدَهُ دَهَدُدَهِ مَهُ وَسَلَهُ وَهُ لَا مَهُ وَهُ وَكِهِ فَهُ وَهُ وَهُ وَه خُهِ عَنَهُ مَهُ وَهُ مَهُ وَهُ مَهُ وَهُ اللّهِ مِهْ وَهُ اللّهِ مَهْ وَهُ اللّهِ وَهُ اللّهِ وَهُ اللّهِ وَه حَكِ اللّهُ وَهُ وَهِ اللّهُ مِنْ وَهُ اللّهِ وَهُ اللّهِ وَهُ اللّهِ وَهُ اللّهِ وَهُ اللّهِ وَهُ وَهُ اللّه وذه شه وهو وَهُ اللّه وَهو وَهُ اللّه وهو وَهُ اللّه وهو وَهُ اللّه وهو وَهُ اللّه ولَا اللّه واللّه والل

#### م کیوتب (دھی۔)

دِبْكِهِهِ، فِعَنْهِ، نِعِبْدَ، دِهْدُهِهُ، نِهِي تَجْبَهُ، هُنهُ فَجِنْهِهُ: هُنهُ مُهُمْ: هُنهُ فَهُمْ: فِجِدُونِ فِكَنْجِهِ خُنْهِم،

ەنىپى. نەھىل.

(حدوذهه فخ، هذه منخه بعده دیردند، فعد محدودی درهه و بند دیده دیردند، دیردند،

ەھكچەتىد. ناھىل.

ەنجىمەبى ھەمھىبنى.

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# The Holy Apostolic Catholic Church of the East

The order of the blessing of the new homes Compiled by: Mar Timotheus, Metropolitan of India,

> Trnaslated from Aramaic into Modern Assyrian and English By Corbishop Dr. George Toma

In the strength of our Lord Jesus Christ, I now begin to write the order of the blessing of the new homes. Compiled by: Mar Timotheus, Metropolitan of India, O, Our Lord help me: Amen.

First: Prepare everything needed such as The Holy Gospel, The Holy Cross, The Candles, Censers, and so forth. And, put these things upon a table in one of the rooms proper for this service (i.e. action), facing the east. Hence forth the Priests and Deacons together with the faithful present, will stand in two groups on the left and on the right. Then the Priest begins:

In the Name of the Father and the Son and the Holy Spirit, forever, Glory to God in the Highest (*repeat 3 times*) and on earth peace and a good hope toward mankind, at all times, forever. *Response:* Amen

Response: Our Father in Heaven hallowed be Thy Name. Thy Kingdom come. (Holy, holy, holy art Thou. Our Father in Heaven, Heaven and Earth are full of the greatness of Thy glory. Angels and men cry to Thee, Holy, holy, holy art Thou.) Our Father in Heaven hallowed be Thy Name. Thy Kingdom come; Thy will be done, as in Heaven so on Earth. Give us the

bread of our need this day. And, forgive us our offences, as we have also forgiven those who have offended us. Bring us not to trial, but deliver us from the evil-one. For Thine is the Kingdom, and the Power, and the Glory, forever and ever: Amen

*Priest:* Glory be to the Father and to the Son and to the Holy Spirit, forever

Response: From everlasting and forever and ever: Amen. Our Father in Heaven hallowed be Thy Name. Thy Kingdom come. (Holy, holy, holy art Thou. Our Father in Heaven, Heaven and Earth are full of the greatness of Thy glory, Angels and men cry to Thee, Holy, holy, holy art Thou.)

**Deacon says:** Let us pray, peace be with us:

*Priest:* Blessed are, O my LORD, the mercies of Your Grace, and worshipful are the promises of Your Lordship, which at all times teach us to look towards You, and to be proud of You; and not to sever (*i.e.* cut) our hope from You all the days of our life, O Lord of all, Father, Son and Holy Spirit forever:

Response: Amen

Begin with the Psalm

(23)

**Priest begins:** The Lord is my shepherd, I shall not want; He makes me to lie down in green pastures + (upon You, God we will cast our anxiety, Who is diligent in every good cause for *HIS household*). The Lord is my shepherd, I shall not want; He makes me to lie down in green pastures + He leads me beside the still waters. He restores my soul; He leads me in the paths of righteousness + For HIS name sake; yea, though I walk through the valley of the shadow of death  $\star$  I fear no evil, for You are with me, Your rod and Your staff they comfort me ★ You prepared a table before me in the presence of mine enemies, You anointest my head with oil, my cup runneth over → Surely goodness and mercies shall follow me all the days of my life + And I will dwell in the house of the LORD forever (upon Thee, God we will cast our anxiety, Who is diligent in every good cause for HIS household) Glory be to the Father and to the Son and to the Holy Spirit, from everlasting and forever and ever amen, (upon The God we will cast our anxiety, Who careth for His Household) → The Lord is my shepherd, I shall not want; He maketh me to lie down in green pastures (upon Thee, God we will cast our anxiety, Who is diligent in every good cause for HIS household).

**Deacon says:** Let us pray, peace be with us.

*Prayer:* By Your Right Hand, O LORD, keep us and under Your wings protect us, and may Your aid follow us all the days of our lives, O LORD of all, Father, Son and Holy Spirit forever:

Response: Amen

### Recite the Psalm (91)

Priest begins: He who dwells in the secret place of the Most High shall abide under the shadow of the Almighty → (You are my hope Christ forever, I shall not be ashamed) He who dwells in the secret place of the Most High shall abide under the shadow of the Almighty → I will say of the Lord HE is my refuge and my fortress, my God in HIM will I trust → Surely HE will deliver you from the snare of the noisome fowler and from the perilous pestilence; He will cover You with HIS feathers and under HIS wings you shall take refuge, HIS truth shall be your shield and buckler → You shall not be afraid of the terror by night, nor of the arrow that flies by day → Nor of the pestilence which walks at darkness; nor of the destruction that lays waste at noonday → A thousand may fall at your side and ten thousand at Your right hand → But it shall not come near you, only with your eyes shall you look → And

see the reward of the wicked, because You, O my LORD, are my refuge + Even the Most High, Your dwelling place where no evil shall befall you + Nor shall any plague come near to your dwelling, for HE shall give HIS angels charge over you To keep you in all your ways, in their hands they shall bear you up + Lest you dash your foot against a stone, you shall tread upon the lion and the cobra + The young lion and the serpent you shall trample underfoot, because HE hath set HIS love upon ME, therefore I will deliver him. 

I will set him on high because he has known MY Name, he shall call upon ME and I will answer him, I will be with him in trouble + I will deliver him and honor him; with long life I will satisfy him and show him My Salvation (You are my hope, O Christ forever, I shall not be ashamed.) Glory be to the Father, Son and the Holy Spirit, (You are my hope, O Christ, forever, I shall *not be ashamed.*) → He who dwells in the secret place of the Most High shall abide under the shadow of the Almighty ★ (You are my hope Christ forever, I shall not be ashamed)

**Deacon says:** Let us pray, Peace be with us.

*Prayer:* By Your blessings, O our LORD, bless us, and by the high-wall of Your caring encompass us; And, this house and those who dwell herein, do not withhold from them the

blessings, and in the bed-chamber of Your Light sit us, O LORD of all, Father, Son and Holy Spirit forever:

Response: Amen.

## Recite Psalm (121)

The Priest begins: I will lift up mine eyes unto the hills, from whence cometh my help? + (*Unto You I have awaited; alert* to all, keep at all times my weaknesses) I will lift up mine eyes unto the hills, from whence cometh my help? + My help comes from the LORD who has made Heaven and Earth → He will not allow your foot to be moved, He who keeps you will not slumber → Behold, HE who keeps Israel shall neither slumber nor sleep + The LORD is your keeper, the LORD will overshadow you with HIS right hand ★ The sun shall not strike you by day, nor the moon by night The Lord shall preserve you from all evil, The LORD shall preserve your The LORD shall preserve your going out and your coming in, from this time forth and even forevermore (*Unto* You I have awaited; alert to all, keep at all times my the Holy Spirit, from everlasting and forever and ever: amen.

(Unto You I have awaited; alert to all, keep at all times my weaknesses) → I will lift up mine eyes unto the hills, from whence cometh my help? → (Unto You I have awaited; alert to all, keep at all times my weaknesses)

The Deacon says: Let us pray, peace be with us.

Then the Priest will bless the water to be sprinkled through out the entire house by this prayer of the blessing of the defiled waters:

## The Prayer For hallowing unclean water:

*Priest:* You, O Mighty, holy and glorious God, we confess and worship, and with the boldness which You have given to us we ask of Your kindness to stretch forth the right hand of Your mercy, and to bless and hallow this water; and to make Your help to abide in it; that wherever it is placed or poured out, or flows forth, or is cast (*i.e.* thrown), it may expel (*i.e.* cast) thence all defilement and uncleanness (from a dead man, and from things strangled *i.e.* drowned); and that all who drink of it, or who use it, may gain from it cleanliness and comeliness, and purity of soul and body; and may it give by You pure gift,

help and salvation to souls which desire and rejoice in the holiness and order of the household of Your Majesty; and for all Your helps and graces towards us we will lift up to You praise and honor and confession and worship, now and at all times, and forever and ever: Amen (here the priest will sign the Holy Cross on the water then the Priest will sprinkle the entire house with this blessed water, and following this Sacred Act, they return to the where The Holy Cross and The Holy Gospel are laid and they begin with these anthems which follow)

(Sung to the tune of "The Blessed Martyrs")

Let Your grace be upon us O Lord: By Your grace, O Compassionate Lord, Bless and keep this house and those who dwell in it from the demons and wicked men and increase in it temporal foods, and love, and tranquility, and equability, and good health of the body and soul + That this house may be blessed as in the days of the Righteous men: By the Angels the house of our father Abraham was blessed, and by the LORD of the angels the house of Zacchaeus was blessed, The house into which Your worshipers have entered, may the Holy Trinity abide here, in it, and may this house be blessed as in the days of the Righteous men + O LORD, grant not the wicked man's desires: Expel Satan who is the enemy of all righteousness;

from the house wherein we dwell, so that (he) will not enter it to rule (i.e. govern); and, establish its foundation upon The Rock of faith, and increase in it eternal life + Jesus said unto HIS disciples: Our LORD Christ said in HIS Gospel, to the congregation of HIS disciples, each house you enter in, and they receive you, I will bless; Bless O my LORD, by Your grace, this house of Your worshipers, and bestow upon it Your peace and tranquility + Glory be to the Father, Son and to the Holy Spirit: May the Trinity, by whom the house of the just and righteous fathers, were blessed and hallowed, keep this house and protect them that dwell in it from all harm; may they prosper like the house of Abraham, and may they increase and grow in wealth as the house of Jacob, and they resist the evil by the prayers of the Holy and Blessed Virgin Mary, forever: → From everlasting and forever and ever: Amen. Bless, O our LORD, this house and may it be blessed henceforth and forever; and bless O our Lord those who dwell herein with all the blessings of Your holy and living mouth, Bless, O our LORD, their labors and their resources, their properties, and endeavors bless their seeds and their grain fields, bless, O our Lord, their assembling together, bless, O our LORD, their harmonious relationships, bless, O our LORD, their offspring, and purify and cleanse and forgive their trespasses so that they may be made worthy for Your bridal-chamber + Amen and amen: O merciful GOD, look down from Heaven and have pity upon this dwelling place, bestow within it the strengths of Your grace. Love, concord and temporal foods; good health of the body and soul, and at all times grant them to those who abide here, so that they may ascribe (i.e. raise) glory to Your Holy Name. + Let all the people say Amen, amen: Father, who has made HIS abode in Mount Sinai, and has hallowed it, bestow the peace of Your Godhead in this house of Your worshipers, and increase within it good things, multiply its helps, and in abundance increase gladness; and keep away suffering, grief, and sorrows; and, bless those who dwell herein in all their going forth and coming again. A peaceful reconciliation upon their path, making straight their way; making the demonic warring conflicts to cease, so that they may raise glory to Your Lordship at all times +

The priest offers this prayer: Make us worthy, O Lord, to be Yours, and to fear You, and to quake at Your word, and to tremble at Your decree, to be alert to Your commandment, and to reconcile to Your Godhead, by the good acceptable deeds of righteousness, all the days of our life, O Lord of all, Father, Son and Holy Spirit forever:

All respond: Amen

## And they recite, Psalm 128

Blessed is everyone that fears the LORD; that walks in HIS ways. (Bestow, O, our Lord, Your gifts by Your grace, upon the house and possessions of Your servants.) Blessed is everyone that fears the LORD; that walks in HIS ways + For you shalt eat the labor of your hands; happy shall you be, and it shall be well with you + Your wife shall be as a fruitful vine by the sides of your house; your children like olive plants round about Your table + Behold, that thus shall the man be blessed that fears the Lord, The LORD shall bless You out of Zion + And You shall see the good Jerusalem all the days of Your life. Yea, You shall see Your children's children and peace upon Israel + (Bestow, O, our Lord, Your gifts by Your grace, upon the house and possessions of Your servants.) + Glory be to the Father and to the Son and to the Holy Spirit + (Bestow, O, our Lord, Your gifts by Your grace, upon the house and possessions of Your servants.) Blessed is everyone that fears the LORD; that walks in HIS ways. (*Bestow, O, our Lord,* Your gifts by Your grace, upon the house and possessions of *Your servants.*)

**Deacons:** Let us pray, Peace be with us.

*Priest:* By the Trinity through which the houses of our just and righteous fathers were blessed and hallowed, may HE keep this house, protect its inhabitants from all harm hidden or known, O Lord of all, Father, Son and Holy Spirit forever:

And they respond: Amen

The priest places incense into the censer and then incensing himself, then The Cross, and the Gospel, and after that he gives the censer to the deacon and the deacon censes the congregation and walks about censing the house in the entire, from the inside and to the outside. And, after he has returned, the deacon will say: Peace be with us and the priest will offer the following prayer.

*Priest:* May Your blessing, O our LORD and our God, rest upon this house of Your servants, and, unto us, we Your weak and feeble sinners; may Your compassion always be our good hope; and, our place of refuge filled with mercies O, You who forgives sins and trespasses, O Lord of all Father, Son and Holy Spirit forever:

Response: Amen

## And they recite Psalm 125

Those that trust in the LORD are like Mount Zion + (*Glory to You O God*)

Those that trust in the LORD are like Mt Zion + which cannot be removed but will abide forever + (*Glory to You O God*) As the mountains are round about Jerusalem + (*Glory to You O God*)

So the LORD is round about HIS people from henceforth and forever + (*Glory to You O God*)

For the rod of the wicked shall not rest upon the lot of the righteous + (Glory to You O God)

lest the righteous put forth their hand unto iniquity  $\star$  (*Glory to You O God*)

Do well, O LORD, unto those who are good ★ (*Glory to You O God*)

And to them that are upright in their heart  $\bigstar$  (Glory to You O God)

As for such as to turn aside unto their crooked ways ★ (Glory to You O God)

The Lord shall lead forth with the workers of iniquity + (*Glory to You O God*)

But peace shall be upon Israel + (Glory to You O God)

Glory be to the Father and to the Son and the Holy Spirit ★ (Glory to You O God)

From everlasting and forever and ever: Amen ★ (Glory to YouO God)

Those that trust in the LORD are like Mount Zion  $\star$  (*Glory to You O God*)

*The Deacon says:* Lift up your voices all you people and glorify the Living God.

*Response:* Holy God, Holy Mighty, Holy Immortal, have mercy upon us.

*Priest:* Glory be to the Father, and to the Son and to the Holy Spirit forever.

*Response:* Holy God, Holy Mighty, Holy Immortal have mercy upon us.

*Deacon:* From everlasting and forever and ever: Amen. Holy God, Holy Mighty, Holy Immortal, have mercy upon us.

Then they proceed and recite "the Our Father who art in Heaven"

*Response:* Our Father in Heaven hallowed be Thy Name. Thy Kingdom come. (*Holy, holy, holy art Thou. Our Father in* 

Heaven, Heaven and Earth are full of the greatness of Thy glory. Angels and men cry to Thee, Holy, holy, holy art Thou.) Our Father in Heaven hallowed be Thy Name. Thy Kingdom come; Thy will be done, as in Heaven so on Earth. Give us the bread of our need this day. And, forgive us our offences, as we have also forgiven those who have offended us. Bring us not to trial, but deliver us from the evil-one. For Thine is the Kingdom, and the Power, and the Glory, forever and ever: Amen

*Priest:* Glory be to the Father and to the Son and to the Holy Spirit, forever

Response: From everlasting and forever and ever: Amen. Our Father in Heaven hallowed be Thy Name. Thy Kingdom come. (Holy, holy, holy art Thou. Our Father in Heaven, Heaven and Earth are full of the greatness of Thy glory, Angels and men cry to Thee, Holy, holy, holy art Thou.)

Then the priest will offer the following prayers and concludes the service:

*Priest*: Bless, O my LORD, this house of Your servants as that of the tent of Abraham, and as the house of Zacchaeus, and as the upper room of the Apostles and keep (*protect*) those who dwell herein, from all harm, hidden or unknown by the prayer

of Your reconciled saints, O LORD of all, Father, Son, and the Holy Spirit forever:

They says: Amen, Bless, O my Lord:

*Priest:* May Your mercies, and Your compassion, and Your helping aids, and salvation be bestowed and rest upon this house of Your servants, and keep those who dwell herein from all harm, hidden or unknown, by the prayers of Your reconciled saints, O Lord of all Father, Son and Holy Spirit, forever:

Response: Amen.

Conclusion Prayer

By Your blessings, O, our Lord and our God, may Your servants be blessed; and, by Your Providential Divine will may Your servants be kept, and, may, O my LORD, the everlasting tranquility of Your Godhead and eternal peace of Your Lordship rule upon this house and its inhabitants all the days of their life, now and always, and forever and ever:

Response: Amen

Then they recite the Confession of the Faith of the 318 fathers.

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, begotten of His Father before all worlds and not made, very God of very God, of one essence with HIS Father, by whose hands the worlds were established and everything was created; Who for us men and for our salvation came down from Heaven and was incarnate by the Holy Spirit and became man, and was conceived and born of the Virgin Mary. He suffered and was crucified in the days of Pontius Pilate. He was buried and He rose again on the third day as it is written; and ascended into Heaven and sat down on the right hand of the Father.

And He shall come again to judge the dead and the living. And in one Holy Spirit, The Spirit of Truth, Who proceedeth from the Father, the Life giving Spirit.

And in one Holy Apostolic Catholic Church.

And we confess one baptism for the remission of sins, and the resurrection of our bodies, and the life forever and ever: Amen.

Here the order of the blessing of the new homes

Comes to the end