



The Sacrament of the holy leaven  
In the Holy Apostolic Catholic Assyrian Church of the East  
By Cor- bishop George Toma

Saint Andrew Assyrian Church of the East  
Glenview Illinois  
April 2020

## Introduction

The Sacrament of the Holy Leaven “Malka” is counted as one of the seven sacraments in the sacramental list of the Assyrian Church of the East. This Sacrament is not found in any other apostolic churches nor recognized, except in the Church of the East.

One of the oldest and the most reliable reference in regard to the origin of the “Holy Leaven” available in our hands is the book of the pearl “Marganitha” written at the end of the 13<sup>th</sup> century by Mar Abdisho, Metropolitan of Suwa (Nisibis) and Armenia. Mar Abdisho counts the Holy Leaven as one of the seven Sacraments of the Church of the East

Not having enough literature available in our hands written before and after the 13<sup>th</sup> century makes it too difficult to prove the initiation, development and practice of this religious performance in the holy Church.

It has been a tradition for two thousand years in the Church of the East that the Sacrament of the Holy Leaven was initiated by our Lord Jesus Christ, practiced by the Holy Apostles and maintained by the fathers of the Church.

Mar Youkhanan Bar Zoobi in his account written in the 13<sup>th</sup> century concerning the origin and the establishment of the Sacrament of the Holy Leaven says: this Sacrament sprouts (stems) from the gathering of the Lord with his disciples when He (the Lord) celebrated the first Sacrament of the Holy Eucharist. While Jesus was observing the Passover with His disciples, He took bread and blessed it and broke it and gave it to His disciples, and said; “Take eat, this is My body.” (Matthew 26:26) Jesus gave each one of His disciples one piece of the consecrated bread (His body) except to St. John, the son of Zebedee, He gave two pieces. Jesus asked John eat a piece and carefully keep the other one.

When Jesus Christ was on the Cross, “one of the soldiers pierced His side with a spear and immediately blood and water came out.” (John 19:34-36) St. John then went and moistened (dipped) the piece of the consecrated bread (the Body of Christ) in the blood that proceeded from Jesus’ side. When the Lord ordered the holy apostles to go and preach the gospel of salvation to all the nations in the four corners of the world, they ground the particle which was soaked with the blood from the side of our Lord, and they mixed it with flour and salt, and they divided it in vessels amongst them; that it might be in the Church for a leaven of the Body and Blood of Christ. This leaven has been maintained in the Church of the East from generation to generation by renewing it every year on the Passover Thursday. Thus through the Holy leaven, they have kept a physical link between the present celebration of the Eucharist and the one Jesus celebrated on the Holy Thursday.

The prayers written in the Liturgy of the renewal of the Sacrament of the holy leaven are noticeably revealing that the above mentioned Sacrament has been indeed established by the Lord, entrusted to the Church by the blessed Apostles and has been kept in the Church by the mediation of the Holy Spirit.

I have tried to translate from Aramaic into the English language all those prayers which convey two important facts. First: The history of the foundation, development and the practice of the Sacrament of the holy leaven in the Church of the East. Second: The theological teaching of the Church of the east in regard to the Sacrament of the Holy Leaven. Hoping those sons and daughters of the Church who neither read nor understand the Assyrian language will be able to comprehend the history and the Sacramental significant of the Sacrament of the holy leaven. At the end of the liturgy, for the benefit of the beloved reader, I have written an extensive article explaining the history of the foundation, development and doctrine of the Holy Church in regard to the above mentioned Sacrament.

May 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. Amen

Author

April 2020

## پنجتن دسہ ڈی سمبڈا فدیتن

(دیہ سہ مکتا)

فدیتن ہا۔ سہہ پنمٹنڈا دیہنڈا: فدیہ فمٹنڈا  
ڈسٹنڈا ڈنڈا: اٹنہ چہ سمبڈا: اڈہ اہکتا۔ اہہکتا  
آسڈنڈا مکتا ڈسبہٹا ڈبڈا (ہ) ڈسبڈا: اہلیہ  
نکسہ فلک مکتا ڈونڈا ڈنڈا ہبڈا۔ فہکتا  
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مۇھىم نۇقتىلار.

ئىشنى ئۆز ئىچىگە ئالىدىغان ۋە ئۇنى قىلىشقا تەييار  
 بولۇش. بۇ ئىشنى ئۆز ئىچىگە ئالىدىغان ۋە ئۇنى قىلىشقا تەييار  
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هِيَعَلَجِدِهٖ لِهٖ فَذَنْدُ \* فَوَيْتَسَمِ لِيَعْمَلِ مِيَهْ دِذَنْدُ  
 زَنْدُ \* نَحِيْدُ زَنْدُ يِدْمِيْدُ زَنْدُ زَنْدُ خَلَسَفِذَمِ \* شَفَسْ  
 فَذَنْدُ زَهْدَشِي هِيَوَلِي صَوَعَانْدُ \* يَسِيْدُ لِيَتْ جَنْبِي  
 دِذَسَلِي لِيَعْمَلِ \* زَهِيْدُ لِهٖ فَذَنْدُ زَنْدُ مِهْ حِيَه  
 لِيَتْ \* هِيَوَيْتَسْ عَمَلِ لَنْبُ \* مِيَهْ دِيَهْتَوِي مِيَلِي  
 لَنْبُ \* هَفِيْرِي نَوَسْ مِهْ عَمَلِ جَسْمَانْدُ \* زَنْدُ نَخَوِي  
 نَمِيَهْ لَنْبُ \* فَوَيْتَسَمِ دِيَعْبِي نَخَوِي لَنْبُ هَا  
 يَدِجِدِي \* هِيَزَنْدُ فَذَنْدُ زَنْدُ مَدِشْتَنْدُ فَوَيْتَسَمِ \*  
 نِيَكِي دَهْنُ هَفِيَلِي خِيَتَوِي هَوَعَانْدُ \* يَهْفِي لَنْبُ  
 هَذِيَسْ لَنْبُ \* هَوِي نِيَكِي لِيَجِي فَوَيْتَسَمِ لِيَتْ زَمَجِي \*  
 فَوَيْتَسَمِ نَمِ زَنْدُ نَخَوِي \* دِيَسَمِ شَفِيَتْ هِيَجِي جِهٖ \*  
 دِيَزَنْدُ فَذَنْدُ يَدِشْتَانْدُ هَوَيْتَسَمِ \*

مُؤَمَّذُ. ٤٠.

مَجِيْدُ لَنْبُ هَوَيْتَسَمِ دِيَسَمِ مِهْ نَخَوِي دِيَعْبِي زَهْدِي  
 لِيَعْمَلِ نَخَوِي: هِيَزَنْدُ زَهْدِي دِيَسَمِ هَوَيْتَسَمِ  
 مَفْصَلُ نَخَوِي.



بِغَضٍ \* ذَوِّتَيْهِ دُخْمًا بِحَبِّ يَسْذُو \* هَجَلٌ دِيْهِ مَخْجَمَةٌ  
بِحَبِّ \*

مُؤَمَّذًا. هـ.

بِكَ ذَوِّتَيْهِ ذَهَبًا تَجِيْدٌ مَخْبِيٌّ سَهْوَةٌ  
مَتَلَبٌّ مَجْرَبٌ لَتْنَةٌ دَمِيْسَةٌ.

فَعَدَنٌ ذُكُوْرٌ دَهْمٌ ذَمٌّ \* حَبْفُفٌ حَيْبٌ فَبِيْلَةٌ  
مَذْبُجٌ. مَذْسَفَةٌ ذَنَةٌ نَجْفٌ نَجْبَةٌ نَجْرٌ سَهْوَةٌ  
نَجْبٌ. يَحْفَدُ مَذْبُجٌ وَكَفَجٌ \* هَذِيْفٌ يَذْنِيْ  
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مېغه \* خېژده ننه فېژې دېگېه \* هېلېفېه  
 يه \* خېژده لېږه \* څېو زه فېژې گڼه \* هېڅې  
 زې هېژده ده لېږې \* يه دېڅې مې يه \* مېه دگ  
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 هېڅېه فېژده گڼه زې هېڅېه \*

### هېڅېه دېژده.

هېڅېه دې.

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نَجِبٌ مَعْدُومٌ ذَمُّهُمَا \* وَبَيْتُهُ ذَمُّهُ مَعْدُومٌ.  
**ذَمُّهُ مَعْدُومٌ مَعْدُومٌ ذَمُّهُ ذَمُّهُ \* يَضِدُّ لَفْظُهُ**  
 مَعْدُومٌ \* بَيْتُهُ ذَمُّهُ ذَمُّهُ ذَمُّهُ ذَمُّهُ \*  
 ذَمُّهُ مَعْدُومٌ مَعْدُومٌ ذَمُّهُ ذَمُّهُ ذَمُّهُ ذَمُّهُ  
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يُجْتَبِهْ ۞ وَيُجْتَبِهْ ۞ \* وَجُذِّدْ دَنَّهُ فُجِّدْ ۞ يَفْتَكِبْهْ ۞  
 ۞ يَنْجُوْهْ ۞ كَوْدُتْ ۞ \*

مُؤَمَّذٌ. ۞ ت.

۞ هَذِيْهْ ۞ دِيْفُذْ دِيْكَ ۞ زُفْتْ ۞ وَجُوْهْ ۞ دِيْوَمُنْ ۞ دِكُوْمُنْ ۞  
 ۞ هَذِيْهْ ۞.

نَهَبْ كَفَهْ ذِهْ كَفَذَنْ ۞ فُكِيُوْذْ كَبْفِيْ ۞ مَذْمَفْ.  
 بِنَهَبْتْ ۞ ذَمِيْ ۞ سِيْكَ ۞ حَكْ. ۞ نَهَبْ كَفَهْ ذِيْ ۞ \* كَمَنْتَهْ ۞  
 كِيْكَذْ ۞ كَبْتَهْ ۞ ۞ هُوْمُفْهْ ۞ كَبْتَهْ ۞ ۞ يَنْ ۞ يَمُفْ ۞  
 كِيْنْتْ ۞ ذَمَفْ ۞ ۞ يَمُفْ ۞ صَبِيْذْ ۞ \* مِيْكَ ۞ دِيْذِيْ ۞  
 فُذَنْ ۞ كَبْتِيْ ۞ \* هَبْتِيْ ۞ يَمُفْ ۞ \* فَا ۞ ذَهْ ذِيْ ۞  
 كَبْتِيْ ۞ فُذَنْ ۞ \* هَبْتِيْ ۞ مَبْتِيْ ۞ مَبْتِيْ ۞ \* هَبْتِيْ ۞  
 تَهَنْ ۞ كْ ۞ نَذْ ۞ \* هَبْتِيْ ۞ مِيْهَبْ ۞ كْ ۞ ۞ \* فَا ۞ ذَهْ ذِيْ ۞  
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ۋەيۋەت ئىنتى جىيىلىكئىختە \* ۋەجىيىتىڭىز دىنسىمىز ئىكەن  
 يىتمىكەن يىڭىتە \* ۋەيۋەت ئىنتى چىمىكەن ئىكەن \* ۋەيۋەت ئىنتى  
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 ۋەيۋەت ئىنتى \*

### ۋەيۋەت ئىنتى

**ۋەيۋەت ئىنتى.** ئىنتى چىمىكەن دىمىكەن. چىمىكەن ۋەيۋەت ئىنتى. چىمىكەن  
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**(ۋەيۋەت ئىنتى.)** ئىنتى چىمىكەن دىمىكەن. چىمىكەن ۋەيۋەت ئىنتى.  
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مخومفة ڈا. ٤٤.

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مخومفة ڈا. ٤٥.

**دَمِئَتِي كَفِي .** يَأْتِيهِمْ دَمِيئُهُمْ \* هُنَّ فِيهِ كَمِئَتُهُنَّ  
 نَكْرٌ يَمْلِكُ دَمِيئَاتِي \* عَذَابٌ لِيُمْضِيَهُنَّ \* قَسْبٌ قَدْرُ \*  
 عَذَابٌ لِيُمْضِيَهُنَّ \* قَسْبٌ مِيءٌ يَجِدُهُنَّ \* كَفِي وَمُضَكِبٌ  
 نَهْرٌ \* هُنَّ قَدْرٌ \* نَتَجِدُنَّ نَهْرٌ \* دَمِيئُهُنَّ كَنَفِي  
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مجموعه١. ١. ٥.

مینیتا یک کوشیه دینا دمی نیک مینیتا دیموه  
 ایستنه١ هسه١ دینا١.

١. ٢. ٣. ٤. ٥. ٦. ٧. ٨. ٩. ١٠. ١١. ١٢. ١٣. ١٤. ١٥. ١٦. ١٧. ١٨. ١٩. ٢٠. ٢١. ٢٢. ٢٣. ٢٤. ٢٥. ٢٦. ٢٧. ٢٨. ٢٩. ٣٠. ٣١. ٣٢. ٣٣. ٣٤. ٣٥. ٣٦. ٣٧. ٣٨. ٣٩. ٤٠. ٤١. ٤٢. ٤٣. ٤٤. ٤٥. ٤٦. ٤٧. ٤٨. ٤٩. ٥٠. ٥١. ٥٢. ٥٣. ٥٤. ٥٥. ٥٦. ٥٧. ٥٨. ٥٩. ٦٠. ٦١. ٦٢. ٦٣. ٦٤. ٦٥. ٦٦. ٦٧. ٦٨. ٦٩. ٧٠. ٧١. ٧٢. ٧٣. ٧٤. ٧٥. ٧٦. ٧٧. ٧٨. ٧٩. ٨٠. ٨١. ٨٢. ٨٣. ٨٤. ٨٥. ٨٦. ٨٧. ٨٨. ٨٩. ٩٠. ٩١. ٩٢. ٩٣. ٩٤. ٩٥. ٩٦. ٩٧. ٩٨. ٩٩. ١٠٠.

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## فصل پنجم.

بجانبه گفتند ایستاده ایستاده \* بنامه گفتند خانه  
بندید. **تذکره میانی** **مستند** **فدوم** **دک:** **دینیه** **بی**  
**دینیه** **دوشیز** **بختی**. **بنامه** **گفتند** **هتدجه** **بسمیه** \*  
فدوم **بی** **مف** **کف** **فدومیه** \* **یستاده** **بسمیه**  
بسمیه \* **فجلمه** **بسمیه** **بختی** \* **میک** **دوم**  
فدوم **فمب** **بختی** \* **فدوم** **بختی** **بختی** **بختی** \*  
**میک** **دک** **بختی** **بختی** **بختی** **بختی** \* **فدوم**  
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مەنچەم ئىك كەتپە دىنمەن: خېم مەنچىم و مەنچەم دۇجەنەم  
مەنچەم يەنچەم كەتپە دىنمەن مەنچەم كەتپەم.

مەنچەم ئىكەم مەنچەم دىنمەن \* مەنچەم كەتپەم مەنچەم دىنمەن. (2)  
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کیتا بندهٔان \* سَنده وُذبتا فَعَدَنان \* هَنده لَدِه جَدَنان  
دَمِه دِهِه \*

مُومَه دَنان. ۴۳.

**نک کونیه ۸ صبهٔان دِنفَنان دِه تیک مَدِهٔان.**  
**فَموِی کجنت کَنه دِهٔان دَنان.**

بَنبِه کَفَدَنان اِستَفَسَنان سَنان \* مِیک دِه دَمِه دَنان  
بَنَد. (2) **تَدِب دِه دِهٔان ه مِه مَفَنان اِجَمِید. تَبِه**  
**مَه دَنان هَنفَنان بَنب کج.** کَفَسِه بَنبِه فَدَنان  
فَدَنان \* ه مِه فَعَدَنان کونیه \* فَمِی بَمَقِی کَنان  
وُذَمِهٔان \* اِن دَنان بَنبِهٔان ه مَفَسِهٔان کَدِبِهٔان  
بَه دَنان \* فَمِوِه کَلِه مِجَدِهٔان دَنان کونیه  
دَنان \* بَنبِه کَفَدَنان کَلِه دَنان \* اِجَمِی ه مَدِه  
هَنبِه \* مَدِه کَفَدَنان تِنَدان فَمَنان \* فَمَنان  
دَنان بَنبِه مَدِه مَلان فَعَدَنان \* مِه دَنان بَمَلِهٔان \*  
اِجَمِ ه مَفَدِهٔان \* نَه دَنان اِستِهٔان فَمَنان \*  
ه مَدِهٔان بَنبِهٔان مَدِهٔان فَعَدَنان \* دَنان کَمَدَنان دَنان \*  
دَنان اِجَمِ مَمَهٔان \* فَمَقِی بَدِبِهٔان \*



## مخبره ڈا. ۳۷.

میریتیک ایک کہنہ دینا دجہ ٹیک. ہجہ فیتھنہ  
دیہندہ خدیجہ کہہ کہتہ سٹہ دنگہ.

۳۷. کفہ. کج نیج ایک خدیجہ دجہ ہجہ. ہجہ دجہ ہجہ  
ہتہ دجہ دجہ دجہ دجہ دجہ دجہ دجہ دجہ دجہ دجہ  
خدیجہ کہتہ ہجہ ہجہ دجہ دجہ دجہ دجہ دجہ دجہ  
کجہ دجہ دجہ دجہ دجہ دجہ دجہ دجہ دجہ دجہ ...

(۳۷. کفہ. کجہ دجہ نیج ایک خدیجہ دجہ ہجہ. ہجہ  
کجہ ہجہ ہجہ ہجہ ہجہ دجہ دجہ دجہ دجہ دجہ دجہ  
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دجہ دجہ ہجہ ہجہ ہجہ ہجہ ہجہ دجہ دجہ دجہ دجہ  
ہجہ دجہ ہجہ ہجہ ہجہ ہجہ ہجہ ہجہ ہجہ ہجہ)

## مخبرہ ڈا. ۳۸.

خدیجہ دجہ ہجہ ہجہ ہجہ ہجہ ہجہ ہجہ ہجہ ہجہ  
دجہ دجہ ہجہ ہجہ ہجہ ہجہ ہجہ ہجہ ہجہ ہجہ

**ذوئنا دسوډئنا مځبه يسه.** فخذنا ذت تپيسه \* هذ  
 نك دسه بختي \* نهډه بختي ذت وډسډا  
 دډډبه \* هسپه دډډا ذيس دينا \* نه هينه  
 هډبهډا هډينا \* هډبهډا بختي نه هډه \*  
 ذمډمه كډنا نك \* هډهډه كجوتن دډكسه \*  
 بډبه هډه هډهډه \* هډهډه هډهډه  
 هډه \* هډه كډنا هډه يسه \* هډهډا ذننا  
 خيك بختي \* هډه هډهډه هډهډه كسه \*  
 فذنا نك نه هډه يسه \* نك هډه هډه  
 كسه \* هډه يسه هډه هډهډه كډنا  
 نك \* هډهډه هډهډه هډهډه  
 فذنا نك \*

خووهډا. ه.

**خډي كډنا هډه نك ذننه مځ به ديكله**  
**كوتل: نهډه نك ذت هډهډا هډهډه**  
**كسهډه.**

بختي كډنا هډه ذننا \* هډه كډنا هډهډا \*  
**(ب) هډهډه هډهډه: هډه هډهډه:**

لا به دجیه دفتخه فل دژیه. هه که هفتسه ه هیتسه سته \*  
 دله ده هیه هتته دژیه \* ه هیه هتته هت ه ه سته \*  
 هیه سته هتته دفتخه ه \* هه که هتته هه  
 ته هتته هتته هه \* ته هه هه هتته هتته  
 هتته \* هتته هتته هتته هتته هتته هتته \*  
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مجموعه ۲. ۱.

بصده مه فدیه هه هتته دژیه هتته هتته هتته.

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 هتته \* هتته هتته هتته هتته هتته هتته هتته

يُجِبُّ تَجِبُهُ نَجَمٌ دَنْجِدٌ يَجَلُّ \* هَضَمَلِكُ خَنْجَلٌ لَمْ يَجِبْ  
 مَذْمُومٌ نَجَبَةٌ \* حَيْفَةٌ لِيَجِيَهُ كَجَلَسَهُ \* ذَعْبِيٌّ دَنْجَلٌ \*  
 هَذِهِ جِبٌّ مَجْبُوتَةٌ دَمْجَانٌ \* كَجَلَسَهُ نَجَبَةٌ نَهَلٌ \*

**١٠٤٦.** مَجْبُوتٌ لَمْ يَجِبْ ذَعْبٌ ذَعْبِيٌّ لِيَجِبْ فَبَدَلٌ دَلَّاسَةٌ :  
 هَضَمَلِكُ مَذْمُومَةٌ مِيهَلٌ هَوْدَسَانٌ : ذَعْبِيٌّ مَجْبُوتٌ  
 مَجْبُوتٌ هَجَبٌ لَمْ يَجِبْ نَهَلٌ لِيَجِبْ فَذَعْبَانٌ هَضَمَلِكُ  
 مَجْبُوتٌ دِيهَلٌ مَجْبُوتٌ دَمْجَانٌ هَضَمَلِكُ مَجْبُوتٌ مَجْبُوتٌ نَهَلٌ  
 هَضَمَلِكُ مَجْبُوتٌ حَيْفَةٌ مَجْبُوتَةٌ هَضَمَلِكُ مَجْبُوتٌ مَجْبُوتٌ  
 دَجَلٌ لَمْ يَجِبْ هَذِهِ دَمْجَانٌ مَجْبُوتٌ كَلِمَةٌ :

**(١٠٤٧.)** مَجْبُوتٌ لَمْ يَجِبْ ذَعْبٌ ذَعْبِيٌّ لِيَجِبْ فَبَدَلٌ  
 دَلَّاسَةٌ : هَضَمَلِكُ مَذْمُومَةٌ حَيْفَةٌ نَهَلٌ هَضَمَلِكُ  
 مَجْبُوتٌ مَجْبُوتٌ مَجْبُوتٌ لَمْ يَجِبْ هَضَمَلِكُ مَجْبُوتٌ  
 لِيَجِبْ فَذَعْبَانٌ هَضَمَلِكُ مَجْبُوتٌ مَجْبُوتٌ دِيهَلٌ  
 مَجْبُوتٌ دَمْجَانٌ هَضَمَلِكُ مَجْبُوتٌ مَجْبُوتٌ لِيَجِبْ  
 هَضَمَلِكُ مَجْبُوتٌ لِيَجِبْ لِيَجِبْ دِيهَلٌ مَجْبُوتَةٌ  
 مَجْبُوتَةٌ مَجْبُوتَةٌ دَجَلٌ لَمْ يَجِبْ هَذِهِ دَمْجَانٌ  
 كَلِمَةٌ :



فد بنجیب فبختت فذد بنکد: هفخیه نوک  
هیهذجذیه کذدهه دفتد. فل ای فعبس بیج  
فبختت ذکده مبیج ک \*

هفصعب. یذمذف فده فلخ \* هیزیه عقی ککب  
کلمب \* جلهه یذخج هیزبس عقی ککب \* ذده  
فخر فمبب فب \* هکب فخر کذدهه \* ذد کذد  
یعجف عذت \* هکذدهیه شهف \* هههه  
ذوسلکیه یادهه \* هدهذیه یعجف \* فوسلکیه  
هههه یادهه \* هذدهیه یعجف \* دهذد  
دهتتهیه فبتههه \* ببس . ککب . فل ای فعبس  
بیج فبختت ذکده مبیج ک .

هذمه مبعثت. کفد بب.

کفده. هکذ ذفت حلهه ههذدهه هتتهیه  
ذکدهه ذک مبعثت. نههه ک فبختت ذک جلهه  
هیهیه مبعثت فکب ک ههذدهه هک هههه:  
هههه فذد ههذدهه دهه. ذه...

(پرفېکټه). هغه شپږه څپه، لومړۍ هېڅته نه وي  
دلچسپه چې نه وي لیکلې. هغه داسې لوی هېڅکله  
چې تر ټولو لوی هېڅکله (مهره پیل) کېدلای  
څپه، لومړۍ هېڅکله د هېڅکله په څېر هېڅکله  
چې د هېڅکله هېڅکله د هېڅکله لیکلې:

هېڅکله. د هېڅکله د هېڅکله: هېڅکله د هېڅکله  
هېڅکله د هېڅکله. د هېڅکله د هېڅکله: هېڅکله  
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د هېڅکله د هېڅکله. د هېڅکله د هېڅکله:

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د هېڅکله د هېڅکله. د هېڅکله د هېڅکله د هېڅکله  
چې. د هېڅکله...

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د هېڅکله، د هېڅکله د هېڅکله، د هېڅکله د هېڅکله

هتختيس، حلك خذنا فخذنا دجد. زنا فخذنا هذونا  
دهودنا كالمب.)

هذونا متختنا. ذبمه فجدف هتختنا حله فخذنا  
لاذنا بنا. هتختنا. فجدنا ذنا. فجدنا ذنا.  
فجدنا ذنا.

(هذونا متختنا. فذمه فجدف هتختنا حله  
فخذنا لاذنا بنا. هتختنا. فجدنا ذنا. فجدنا  
ذنا. فجدنا ذنا.)

هذونا. فجدنا هتختنا هذونا فخذنا:  
فجدنا فخذنا هتختنا. فجدنا فخذنا هذونا  
هذونا: فجدنا فجدنا فجدنا ذنا...

(هذونا. فجدنا هتختنا هذونا فخذنا:  
فجدنا فخذنا هتختنا. فجدنا فخذنا هذونا  
هذونا: فجدنا فجدنا فجدنا ذنا حلك  
خذنا فخذنا دجد. زنا فخذنا هذونا دهودنا كالمب.)





(هَنْجَذُ خَسَنُ). بِنُونُ دَجْرٌ نَجِيدٌ بِنَهْبَةٍ لُحْمَتِهِمْ  
 (نَهْبَتِهِمْ): بِنَهْبَةٍ دَجْرٌ فَصَبَّ مَهْلِكِيهِ عَوْنَتِهِمْ مِنْ  
 مَتَبِيهِ، نَجْدٌ دَجْرٌ وَجِبْ لَفْطَتِهِمْ: فَذَلِ دَجْرٌ مَجِيدٌ  
 مِنْ بِنَهْبَتِهِمْ (قِيَامَتِهِمْ). عَمَلٌ نَجْدٌ فَذَبَّ بِكَفِّهِ  
 دَجْبَتِهِمْ بِنَسْبِهِ. هَجِيدٌ خَفَاءٌ دَهْبَتِهِمْ  
 مَجْدُومَتِهِمْ. هَجِيدٌ مَجْدُومَتِهِمْ خَفَاءٌ مِنْ  
 بِنَهْبَتِهِمْ بِنَهْبَةٍ. هَجِيدٌ مَجْدُومَتِهِمْ لِيَهْتَمُّ مَجِيدٌ  
 دَجْبَتِهِمْ مِنْ حَبَسٍ سَوِيَّةٍ. هَجِيدٌ بِنَجْدٍ  
 بِنَسْبِهِ هَجِيدٌ حَبَسٌ نَهْفَتِي دَنَلَمُ فَذَلِ دَجْدُ  
 بِنَجْدٍ هَجِيدٌ هَجِيدٌ دَهْبَتِهِمْ لُحْمَتِهِمْ).

(هَجِيدٌ نَجِيدٌ هَنْجَذُ). هَجِيدٌ نَجِيدٌ (بِنَهْبَتِهِمْ) نَجِيدٌ  
 كَسَدٌ بِنَهْبَتِهِمْ لُحْمَتِهِمْ دَهْبَتِهِمْ مَجِيدٌ.  
 حَبَسٌ كَسَدٌ هَجِيدٌ (بِنَهْبَتِهِمْ) دَهْبَتِهِمْ: نَجِيدٌ دَهْبَتِهِمْ  
 كَسَدٌ بِنَهْبَتِهِمْ هَجِيدٌ هَجِيدٌ (بِنَهْبَتِهِمْ) هَجِيدٌ  
 حَبَسٌ بِنَجْدٍ فَذَلِ دَجْدُ. بِنَجْدٍ هَجِيدٌ دَهْبَتِهِمْ  
 لُحْمَتِهِمْ).



بک نجی هئد دوشمنه دیمله چاقه کنه  
کیدی. مهیک همه دنی ذکوه اس بکله هخته  
دین هئد دوشمنه. هه دوشمنه هئد دوشمنه هئد  
هی شیف نه که هه کبب: کبب هه کبب هه کبب  
هئد: دوشمنه دوشمنه کبب هه کبب. بک هئد  
هئد هئد: دوشمنه هئد هئد بک هئد:  
هئد هئد بک هئد.

**بیه.** هه هئد. **دوشمنه هئد هئد.** هئد هئد  
هئد هئد: هئد هئد هئد هئد هئد:  
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 دىننىڭ ئىلمى. ئەمىر ( ۋە

### ھەججىۋ مەنمەنىڭ .

**ھەججە ۋە ھەججە :** ئىككى خۇمىدە بۇس خۇمىدە دېنىڭ  
 ئەۋكەبى ۋە ھەممەنىڭ . ۋە ھەممەنىڭ ۋە ھەممەنىڭ  
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**ھەججە ھەممەنىڭ ھەممەنىڭ .** ھەممەنىڭ ھەممەنىڭ .  
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**28** **ه** اَوچى اَحْسَنُ **ب** سَبِيح. فَذَنْبُ زَكَاةٍ يُسَلِّطُهَا. **8** **ع**.  
 فَبَدَيْتُ هَكَذَا مَيِّدُذَنْبًا: هَ هَ ذَهَبَ تَجِدُّهُ فَجِدْبَتًا  
 اِبْرَؤُوبًا قَدَسِيًا عِلْبِيًا اِبْرَؤُوبًا لَمِيذًا لَنْتِيَا فَبَدَيْتُ  
 سَبِيحًا دَمَلَاكًا. هَيِّذُ كَسَمٍ دُبْلَمَدِيًا كَجَلَسَمٍ  
 اَبْعَقِيًا: هَبْلَمَدِيًا يَفَمٍ تَيِّدُ زَبَّ اَبَدًا هَذِهِ  
 دَمَلَاكًا. هَجِبُ دُبْلَمَدِيًا يَفَمٍ تَعْمِيَا يَفَمٍ تَلْذَوِيًا  
 فَبَدَيْتُ تَجِدْبَتًا فَبَدَيْتًا. هَيِّدَمٍ عِلْبِيًا بَلَكَمَسَمٍ لَأَذْوِيًا  
 اَثَمًا هَبْلَمَدِيًا لَنْتِيًا هَبْلَمَدِيًا دُبْلَمَدِيًا  
 دَمَلَاكًا. هَبِيكُ هَ هَبْلَمَدِيًا اَبْعَقِيًا زَكَاةٍ سَبِيحًا  
 نَبَدَيْتُ مَسْبِيحًا هَبْلَمَدِيًا هَذِهِ تَجِدْبَتًا هَذِهِ  
 دَمَلَاكًا: هَبْلَمَدِيًا سَبِيحًا اَثَمًا فَبَدَيْتًا: دِييَاكُ  
 فَبَدَيْتًا لَسَلْمَدِيًا دَلْذَوِيًا فَبَدَيْتًا هَبْلَمَدِيًا. هَبْلَمَدِيًا  
 هَبْلَمَدِيًا هَبْلَمَدِيًا دَسْلَمَدِيًا هَبْلَمَدِيًا اَبْعَقِيًا دَمَلَاكًا:  
 كَبَدَيْتًا دَجَلَسَمًا اَثَمًا: هَبْلَمَدِيًا هَبْلَمَدِيًا دَجَلَسَمًا  
 مَسْبِيحًا: اَثَمًا هَبْلَمَدِيًا: **هَذِيكُ نَبْ كَسَمَدِيًا هَبْلَمَدِيًا**  
**فَلَمَدِيًا: هَبْلَمَدِيًا نَلْمَدِيًا. هَبْلَمَدِيًا: اَبْعَقِيًا.**

**29** **ه** اَوچى اَحْسَنُ **ب** سَبِيح. فَذَنْبُ زَكَاةٍ يُسَلِّطُهَا. **8** **ع**.  
 فَبَدَيْتُ هَكَذَا مَيِّدُذَنْبًا: هَ هَ دَمَلَاكًا تَجِدْبَتًا  
 فَبَدَيْتًا نَبْدِيًا هَبْلَمَدِيًا قَدَسِيًا عِلْبِيًا اِبْرَؤُوبًا لَمِيذًا  
 لَنْتِيًا فَبَدَيْتُ

کیتجی (ملکیتجی) تھجیجی بیتجی دہولکنتجی. ہڈیجیجی  
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**ہڈتجیجی کتجیجی: ہڈتجیجی کتجیجی. ہڈتجیجی: ہڈتجیجی.**

**ہڈتجیجی. کتجیجی جھکتجیجی. ہڈتجیجی. ہڈتجیجی ہڈتجیجی.**

## ہڈتجیجی

کتجیجیجی دتجیجی جھکتجیجی ہڈتجیجی: ہڈتجیجی دتجیجی جھکتجیجی:  
 ہڈتجیجیجی دتجیجیجی دتجیجیجی ہڈتجیجیجی جھکتجیجی. ہڈتجیجی

فجلاوي فكلجا نلمب. هئيب: ئجيب. هذيب بئك  
مكهئ. )

(بختويش دفخو بئفد مئبئ: سهئش دئكئ فئئ:  
هئهئكهئ دئهئ دسهئئئ شهئ بئ حب. ئدئ هئك  
ؤئئ هكئج نلمب. هؤيب: ئجيب. هذيب بئك  
مكهئ. )

هؤيب. كيك يسهه فؤبئخف. هئيب. كهئري ئكوش  
دؤبؤئ هؤبئئ هؤبئئك فؤئ مئئئ.

(هؤيب. كيك شه بؤئبؤف. هؤيب. كيهلهري  
ئكوش دؤبؤئ هؤبئئ هؤبئئك فؤئ مئئئ. )

هؤيب. شه هيهكؤ فؤبئئ لئكئ فؤئك.  
هئيب: ئ. هؤؤه.

(هؤيب. فهؤئ هؤبؤئ هؤبئئ لئكئ فؤئك.  
هؤيب. بؤبؤئ بئ هئبئئ. )



بختدوه (ډلهه ۵) خپه ډلې هؤوټې هتېټې: هتېټې ډلې  
ډهه ډلې دهه ډلې: هتېټې ډلې هتېټې ډلې.

## هتېټې

هتېټې جيتې هتېټې يهتې هتېټې. هتېټې. هتېټې:  
هتېټې: هتېټې هتېټې ډلې ډلې. هتېټې هتېټې  
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هتېټې.

(هتېټې جيتې هتېټې هتېټې هتېټې. هتېټې. هتېټې:  
هتېټې هتېټې هتېټې ډلې ډلې. هتېټې هتېټې هتېټې  
هتېټې هتېټې هتېټې. هتېټې هتېټې ډلې هتېټې. هتېټې هتېټې  
ډلې هتېټې \* هتېټې هتېټې: هتېټې هتېټې  
هتېټې ډهه ډلې. هتېټې ډلې ډلې هتېټې هتېټې:  
هتېټې: هتېټې هتېټې.)

**ههډيپ خه نل ځه نل ټوړه مېنلېږي.** خه نل ځه نل ځه نل  
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**(ههډيپ خه نل ځه نل ټوړه مېنلېږي.)** ههډيپ ههډيپ ځه نل ځه نل  
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هه نيمک مه اوه سمبندل بنديلم مه مودينل: هذيم  
يه ليمبندل بنديلم هذيم:

ميهذيم ميهبندل ميهبنک ميهبندي ميهبندي  
سمبندل اهنل: سمبندل اهنل مودينل ميهبنل مودينل  
بئفد موبنل. ديبنک کنهه مه بنوت تهئيه مده  
ملاهب هغه بده هغه هغه ملبت ملبت  
ملموديتي ديمبل اهنل (اه) مودينل. مديبنل مه  
دهه دهه: مه بده گرسيل: لممکنل ملبکنل  
دمبندل بنل دلدول موبنل: مک يجهه دمبنل يکنل  
دنبيل. ميه بده مودل هدهل دمهدينل.

هذيم يه ليمبندل بيه دهغه دمبندل مکندل هجه.  
مه شيلک لهه بسيدل نخبه دهغه مه  
ميهبندل مديبنل مديبنل مديبنل مديبنل  
بنيل. هبه مديبنل ميه مديبنل مديبنل مديبنل.  
ديبنل ميه يه مديبنل. مديبنل مديبنل مديبنل مديبنل  
ديبنل مديبنل. مديبنل مديبنل مديبنل مديبنل.



بئذ اهو سمجھڻو ڊيڻو آهي تڙيڻو. هنجيڻو آهي  
 ٿيڻو (وڃڻو به).

**ٻيو ڪو.** ڪم ڏيڻو آهي ڪم ڪرڻو. هڪ  
 مهينو ڪم ڪرڻو: ڏيڻو آهي ڪم ڪرڻو. هڪ مهينو  
 ڪم ڪرڻو آهي ڪم ڪرڻو. هڪ مهينو ڪم ڪرڻو  
 آهي. هڪ مهينو ڪم ڪرڻو آهي ڪم ڪرڻو. هڪ مهينو  
 ڪم ڪرڻو آهي ڪم ڪرڻو. هڪ مهينو ڪم ڪرڻو  
 آهي.

**(ٻيو ڪو.)** ڪم ڏيڻو آهي ڪم ڪرڻو. هڪ  
 مهينو ڪم ڪرڻو آهي ڪم ڪرڻو. هڪ مهينو  
 ڪم ڪرڻو آهي ڪم ڪرڻو. هڪ مهينو ڪم ڪرڻو  
 آهي. هڪ مهينو ڪم ڪرڻو آهي ڪم ڪرڻو. هڪ مهينو  
 ڪم ڪرڻو آهي ڪم ڪرڻو. هڪ مهينو ڪم ڪرڻو  
 آهي.

### ڪم ڪرڻو

اهو ڪم ڪرڻو آهي ڪم ڪرڻو. هڪ مهينو  
 ڪم ڪرڻو آهي ڪم ڪرڻو. هڪ مهينو ڪم ڪرڻو  
 آهي. هڪ مهينو ڪم ڪرڻو آهي ڪم ڪرڻو. هڪ مهينو  
 ڪم ڪرڻو آهي ڪم ڪرڻو. هڪ مهينو ڪم ڪرڻو  
 آهي.

قذەتە \* مچەدە بۇقەتە تەدەدەتە: مەمەتەتە  
 مەتەتە \* مەتە دەتەتە مە دەتە: مەتە دەتە  
 مەتە مەتە \* مەتەتە مە مەتەتە مەتە  
 مەتەتە مەتە: مەتە مەتە مەتە \* مەتەتە  
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 مەتە مە مەتە مەتە: مە مەتە مەتە \* مەتەتە

تذبذب \* كجہ منجسب ہیچڈ ڈلیك : هیتیر ڈكلسه  
 خبڈا جہوہ \* خچ فہوچہ ٹی ڈنڈہ فہنڈ : دیہكلسہ  
 تفلڈر سہكس وبتی \* خچ ٹكہ ڈسٹخ ییہكلسہ  
 سہٹی : لڈسہ ككہڈسب ہیچڈڈہ كیسف \* چبٹہ  
 ڈہبہ شہبٹہ بنہبہ : فلكلسہجہ ڈیسہ ڈسٹخ \*  
 ہڈسبہ ڈڈنڈ یڈجہ سہوڈنڈ : تہوٹفہ ڈكلسہ  
 ڈبٹخنڈ \* تہوٹفہ ڈبٹخنڈ سہوڈنڈ صخڈنڈ : ڈسٹخ  
 سہٹہ ٹبٹہ كخڈنڈ \* فہنڈ ڈنڈنڈ ہ ٹبٹہ كہ :  
 سہوٹفہ ڈكلسہ سبڈ بٹخٹہ \* ڈ فڈہ ڈسٹخ  
 كیڈجہ سہوڈنڈ : ڈكلسہ یڈڈك سہوڈنڈ ملبٹہ \* ڈ  
 یڈبٹہ سہوڈنڈ ڈبٹہ : سہوڈنڈ ڈنڈ ڈ یڈبٹہ \*  
 كجڈ سہوڈنڈ ڈكلسہ فہڈفہ : كلسہ ڈبٹہ مچڈ  
 ڈیڈڈنڈ \* خبڈ ڈبٹہ سہوڈنڈ مہوڈنڈ : ڈبٹہ فڈنڈ  
 ہڈمڈسہ سہوڈنڈ \* ڈبٹہ سہوڈنڈ بڈبٹہ : سہوڈنڈ  
 سہوڈنڈ سہوڈنڈ كلسٹہ \* سہوڈنڈ ڈبٹہ ڈبٹہ :  
 سہوڈنڈ سہوڈنڈ ہیچڈ كلسٹہ \* سہوڈنڈ ڈبٹہ سہوڈنڈ  
 بٹنڈ : ڈكلسہ ڈبٹہ سہوڈنڈ \* خچ ٹكلسہ  
 سہوڈنڈ : سہوڈنڈ سہوڈنڈ سہوڈنڈ \* سہوڈنڈ ڈبٹہ  
 یڈڈہ سہوڈنڈ : سہوڈنڈ ڈسٹخ سہوڈنڈ سہوڈنڈ \*  
 ہڈكلسہ سہوڈنڈ : لڈبٹہ سہوڈنڈ فڈسہ

موردت \* دیکه ایستند جلسه در: دنگفت  
تکلمی میهمان \*

مهمانند خود و آنرا. همه بخندند  
بند و آنرا بخندند و میبندند  
❖ **تیب** فخر ایستند.

فخرند بکنند و آنرا: تیب میهمان  
❖ فخرند و میبندند و میبندند و میبندند:  
تیب میهمان ❖ فخرند و میبندند و میبندند  
موردت باند: تیب میهمان ❖ آنرا و آنرا و آنرا  
از همه و آنرا که میبندند: تیب میهمان ❖ آنرا  
در جلسه و میبندند و میبندند و میبندند  
فخرند: تیب میهمان ❖ آنرا و آنرا و آنرا  
موردت ❖ آنرا و میبندند ❖ آنرا و آنرا و آنرا  
چند و فخرند و میبندند: همه میهمان ❖

(مهمانند خود و آنرا. همه بخندند  
بند و آنرا بخندند و میبندند و میبندند  
تیب ❖ آنرا و فخرند و میبندند و میبندند)



(هذخذ بختب دمويويه خذووه: خدمه نكهجه:  
 هتسفه حيه بظم لذكه بنن \* فديت لذكه...  
 بختب: فديت لذكه... نخب: فديت لذكه... هتسفه.  
 بجه دبختب.)

هجه: بجه دبختب يهفد عطف ٢٥٢٥ فلكهجه.  
 فديت فديت فديت: بجه دبختب. ذملي عفتب  
 هذذذ ذوه عوتب حبه٢٥٢٥: ملي ك فديت  
 فديت فديت. بجه دبختب يهفد عطف ٢٥٢٥  
 فلكهجه يسه٢٥٢٥ بختب: بختب دبختب ذه٢٥٢٥.  
 بجه كسف دمويتب نهفتب: فجهف ب شهت:  
 بختب ذه٢٥٢٥ سب عتب كبتت. هذ بجه كيمه٢٥٢٥  
 يذ فني م بختب: ميلا دديكي وه فلكهجه هبتب  
 هتسفه٢٥٢٥ كخب نلمب بجه. عوتب لذذ هذذذ  
 فلكه٢٥٢٥ دمو٢٥٢٥. م نخب فذذذ كخب بجه  
 ه٢٥٢٥. بجه دبختب يهفد عطف ٢٥٢٥ فلكهجه.  
 فديت فديت فديت: بجه دبختب. ذملي عفتب  
 هذذذ ذوه عوتب حبه٢٥٢٥: ملي ك فديت  
 فديت فديت.



**فەمىيەلىك.** مېنى مىڭ قۇسقا قۇستىن ەمىيە قىلىشقا قۇتقۇزغۇچىڭنىڭ  
دېھىمىمىگە قىممەتلىك ەمىيە قىلىشقا قۇستىن. ئىككىنچى  
قۇستىن ەمىيە قىلىشقا قۇستىن ەمىيە قىلىشقا قۇستىن  
ەمىيە قىلىشقا قۇستىن ەمىيە قىلىشقا قۇستىن. ئىككىنچى قۇستىن  
قۇستىن قۇستىن قۇستىن. ئىككىنچى قۇستىن قۇستىن.

**ەمىيەلىك.** مېنى مىڭ قۇسقا قۇستىن ەمىيە قىلىشقا قۇتقۇزغۇچىڭنىڭ  
دېھىمىمىگە قىممەتلىك ەمىيە قىلىشقا قۇستىن. ئىككىنچى قۇستىن  
قۇستىن ەمىيە قىلىشقا قۇستىن ەمىيە قىلىشقا قۇستىن، ەمىيە قىلىشقا قۇستىن  
ەمىيە قىلىشقا قۇستىن ەمىيە قىلىشقا قۇستىن. ئىككىنچى قۇستىن  
ەمىيە قىلىشقا قۇستىن قۇستىن. ئىككىنچى قۇستىن قۇستىن.

**سېلىشقا قۇستىن.** قۇستىن قۇستىن قۇستىن. مېنى قۇستىن قۇستىن قۇستىن.  
قۇستىن قۇستىن قۇستىن. مېنى قۇستىن قۇستىن قۇستىن. قۇستىن قۇستىن  
ەمىيە قىلىشقا قۇستىن قۇستىن قۇستىن قۇستىن قۇستىن قۇستىن قۇستىن  
قۇستىن قۇستىن. ەمىيە قىلىشقا قۇستىن قۇستىن قۇستىن  
قۇستىن قۇستىن: قۇستىن قۇستىن. ئىككىنچى قۇستىن قۇستىن.



دکس، فدیته مفریڈوے: فڈا دک، تڈا هذوئا  
هذوئا دسه دئا.)

**۱۳۱.** حبه ذخاے فڈا هذوئا، یه ذجو، فدیته :  
هذوئا هذوئا دیته یه ذجو، فدیته. هذوئا  
فڈا، فدیته ذکس هذوئا: هذوئا فدیته هذوئا.  
فدیته فدیته هذوئا: فدیته فدیته فدیته: فڈا  
دک فڈا فڈا هذوئا دسه دئا.

**(۱۳۲)** حبه ذخاے فڈا هذوئا، فدیته  
فدیته (فدیته هذوئا): هذوئا فدیته فدیته فدیته  
فدیته فدیته. هذوئا فڈا فدیته ذکس هذوئا:  
هذوئا فدیته هذوئا هذوئا. فدیته فدیته هذوئا:  
فدیته فدیته فدیته: فڈا دک، تڈا هذوئا هذوئا  
دسه دئا.)

**دخاے.** فدیته فڈا فدیته فدیته هذوئا  
فدیته: هذوئا فدیته هذوئا فدیته  
فدیته: فدیته فدیته فدیته. هذوئا فدیته  
فدیته فدیته: هذوئا فدیته فدیته فدیته



(فیر مسوئلتی اچھی دیکھو، فیکس کنجی. مہینہ  
 (مڈیون) دوتیہ ہینڈی. ہنڈ مسیڈ ہینڈی: ہنڈ  
 ٹکٹا کس مہ منہس. ہنڈ ہنڈ، فیکس، ہنڈ ہنڈ:  
 ہنڈ ہنڈ ہنڈ ہنڈ ہنڈ ہنڈ ہنڈ ہنڈ ہنڈ ہنڈ  
 دیکھو، ہنڈ ہنڈ، مہ کنجی. ہنڈ کس  
 ہنڈ، ہنڈ ہنڈ: فیکس ہنڈ ہنڈ، ہنڈ ہنڈ  
 ہنڈ ہنڈ ہنڈ: ہنڈ ہنڈ ہنڈ. ہنڈ ہنڈ  
 ہنڈ ہنڈ.)

ہنڈ ہنڈ ہنڈ ہنڈ ہنڈ ہنڈ ہنڈ ہنڈ ہنڈ  
 کس کس ہنڈ ہنڈ: ہنڈ ہنڈ ہنڈ ہنڈ ہنڈ ہنڈ.  
 ہنڈ کس کس ہنڈ ہنڈ. ہنڈ ہنڈ: ہنڈ ہنڈ  
 ہنڈ ہنڈ ہنڈ کس ہنڈ ہنڈ ہنڈ ہنڈ ہنڈ  
 ہنڈ ہنڈ ہنڈ ہنڈ ہنڈ ہنڈ: ہنڈ ہنڈ ہنڈ  
 ہنڈ: ہنڈ ہنڈ ہنڈ ہنڈ ہنڈ ہنڈ ہنڈ ہنڈ.  
 ہنڈ ہنڈ ہنڈ ہنڈ ہنڈ ہنڈ ہنڈ ہنڈ ہنڈ ہنڈ  
 ہنڈ ہنڈ ہنڈ ہنڈ ہنڈ ہنڈ ہنڈ ہنڈ ہنڈ  
 ہنڈ: ہنڈ ہنڈ ہنڈ ہنڈ ہنڈ ہنڈ ہنڈ ہنڈ  
 ہنڈ: ہنڈ.

کس ہنڈ ہنڈ ہنڈ ہنڈ ہنڈ ہنڈ  
 ہنڈ ہنڈ: ہنڈ.

لَدَوِ دَسْمَبْتَا فِدْبِيَتَا  
لَا يَجْدَانِ فِدْبِيَتَا هَاكَلْبَنَسَا نَسَاكَبِ دِبْدِينَا دَنَسَاوَتِي  
تَبْد: حَوْدَا زِيَهْمَاكَا، دَوَسَاوَدَا لِيَهْدَا 28  
خَسَنَا دِجَمَهْدَا دَفَدَا زِيَهْدَاوَهَا كَلْبَنَا  
تَلِيَتَبِهَا، زِيَكَبِنَهَا

مُفَصِّل مَدُونَتَا:

تَلِيَتَا دِبْدِينَا لَدَوِ دَسْمَبْتَا فِدْبِيَتَا "مُكَلَخَا" كَنَتَا مَكِي  
سَمَعِينَا بِنْدَا مَحَا بِنْتَا لَدَوِ فِدْبِيَتَا. نَسَا لَدَوِ لِيَا مَكِي كَنَتَا يُونَا  
تِهْدَدَا دَلَدَوِ دَنَا سَدَا يَجْدَانِ كَلْبَنَسَا لَسَدَا عَبَسَا مَحَا لَا يَجْدَانِ  
دِبْدِينَا. لِيَهْدَا 19. تَلِيَتَا، بِنْدَا فِدْبِيَتَا دِيَكَلَدَا تَدَدَا 19  
تَحَبَسَا "the Nestorians and their Rituals" يَلَفَدَا مَكِي: "سَدَا بِنْتَا  
مِيهِينَا مَكَا دَسْمَبْتَا فِدْبِيَتَا فَايَا سَبْتَا تِهْدَدَا دِبْتَا لَدَوِ، فُتت  
لِيَا مَكِي كَنَتَا مَوْدِيَتَا تِهْدَدَا دَلَدَوِ دَدَدَا فِدْبِيَتَا لَوَسَا مَوَلِنَا  
يَدَانَتَا. نَسَا فَايَا دَنَسَا لَدَوِ فَايَا سَبْتَا زِيَا سَدَا مَوْبَدَانَا تَدَدَا لَسَدَا.  
تَلِيَتَا يَسْتَبَا مَكِي دَفَنَتَا مَكِي سَبْتَا تِهْدَدَا دَلَدَوِ دِيَكَلَدَا تَدَدَا 12 نَسَا

13 " 1

بِنْدَا مَحَا مَدَوِيَتَا مَوَا بَدْبِيَتَا دِيَكَلَدَا جَا فَنَدَا بَلَسَا، تِيُونَا زِيَا  
د "سَمَبْتَا فِدْبِيَتَا" دَلَسَا لَا زِيَا حَنَتَا دِبْدِينَا مَكِي، سَا دَفَنَتَا  
مَكِي حَسَبَتَا سَوَسَاوَدَا دَدَدَا 13 تَبْدَا فُدَا بِنْدَبَسَا مَبْدَاوَكَلْبِنَا  
دِيَهْتَا مَدَدَمَبِنَتَا. فُدَا بِنْدَبَسَا بِنْتَبَسَا مَكِي سَمَبْتَا فِدْبِيَتَا  
بِنْدَا مَحَا بِنْتَا لَدَوِ دِيَكَلَدَا دِبْدِينَا خَدَا يَلَفَدَا مَكِي: "زِيَا سَبْتَا دَفَنَتَا

1. 2. 3. 4. 5. 6. 7.

13

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4

4

4





דסמבדז פדבטן גיפנדז גיס: זינז אדוואד מוהלייבן מי חפאדן דפנדן גיב  
גילעבדעסן זי פנדן מוהלייבן לאדוואד פדפנדן דסמבדזן פדבטן  
דפילדעסן דעמסן. קינדן גאס חרבתן:

"הזך גינגל מסום, אטק גיס בעפד גיפנדן סמויני גיס סמיני גיס,  
סמוטיק גיס גילעבדעסן סמויני: "אמולקו, אדולקו, זינז גיס  
פילדן". סמבד גיס זען, סמויני סמוטיק גיס זינסן סמויני:  
"אמולקו, סמויני מייס חלוגין", זינז זינז גיס זינז דפנדן  
גינדן," (פילדן 26: 26)

גילעבדן דניגל דסמבדז פדבטן זיגן דקינדן גאס זמבדזן גיב  
פנדן סמיני גיב, ופלט פילעביי גאס מי גילמנדן דיימלען, גילדן גיל  
אדוואד דסמבדזן פדבטן סדלפנדן פדבטן דקינדן גיס חרבתן גיב זינז  
יימלען דגימלנדן "גימלנדן". גינדעסן גיב גיב גאס לאזן מיינען  
סמויני דמילמנדן דייחטיק גיס גיל גילעבדן דניגל דסמבדזן פדבטן  
חרבתן דוסענדן מילפנדן.

"פסדעביי מיי, טאדן אדוואד: דעמסן גיבן גאס גינדן פדבטן, גיב  
דילמלעדיגן: סמויני גינדן דפילדן סדלפנדן. גילעבדן דניגל אדוואד: מי יימלען  
דפנדן גאס. זינז גאס זיב דגימלען: זינז קינדן דגיב גינדן. פילדעסן  
גיבן דמילען סמויני סמויני סמויני סמויני. זינז גאס זיב זיב  
דעסן גילעבדן: גימלען זיגן דגיבן. זיב גילעדיק פדעפן: סמויני מי  
סמיני. סמויני סמיני דעסן: זינז סמויני גאס זינז סמויני. סמויני גיס סמויני  
סמיני: זינז סמויני מי זינז דגיבן. זינז דגיבן גיבן גיבן:  
זינז גימלען דעסן סמויני. גילען סמויני גיבן גיבן. סמויני גיס סמויני  
סמיני. דגיבן מי גילמלעדיק: גינדן סמבדזן לילפנדן. זיב גילעדיק

فذخ، مخ قنن: جد تیلدنن اهن قنن تیلدنن. مودتیسی مینن کیم  
 فذخ: اهن بنه فلانن ایلنن مخ اهن قنن. هجد مودتیسی نه فلانن ایلنن:  
 موه قننن، اهن کلمبهدهسن. هیلدنن دنیلدنن اهن کسه: اهن مودتنده اهن  
 کوننن دنهه کوه. میننن دنن وچدن باهن: اهن ایلدنن دنهه قننن  
 اهن موهسن. دنننن اهن اهن میننن: دنننننن اهن اهن اهن اهن اهن.  
 مخ اهن دنهه ایلدنن فذخ: موه ایلدنن مودتنده اهن. مودتنن کوه میننن دنن  
 وچدن: مودتنن ایلدنن موهینن. اهن دنهه ایلدنن مودتنده اهن:  
 موه ایلدنن کیننن هلهه اهن. دنننن دنهه اهن دنننن: موه ایلدنن کیه  
 کلمبهدهسن. هنت جد موه ایلدنن اهن دننن: کیننن موهیننن اهن  
 دنننن اهن. کهنسن موه ایلدنن سنن سنن اهن موه اهن: اهن اهن موهینن  
 موه ایلدنن اهن. موه ایلدنن فذخ موهینن. دننن اهن اهن سننن اهن  
 دنننن اهن اهن موهینن اهن: هنت موه ایلدنن اهن اهن اهن اهن.  
 اهن جد دنهه اهن موهینن: کهننن اهن اهن اهن اهن. وچدن اهن  
 اهن موه ایلدنن اهن: موهینن ایلدنن موهینن. اهن جد وچدن اهن  
 دنننن: اهن اهننن موهینن اهن. اهن اهن اهن اهن: دننن اهن  
 موهینن اهن اهن. هنت ایلدنن اهن دننن: دننن کهنن اهن  
 کوه اهن. موهینن اهن: موهینن اهن اهن اهن اهن. اهن اهن اهن  
 اهن اهن اهن: موهینن اهن اهن. هنت اهن اهن اهن اهن اهن اهن  
 اهن اهن اهن: موهینن اهن اهن: موهینن اهن اهن اهن اهن اهن.  
 موهینن اهن اهن: موهینن اهن: موهینن اهن: موهینن اهن اهن اهن  
 دنننن اهن اهن: موهینن اهن: موهینن اهن: موهینن اهن اهن اهن  
 موهینن: موهینن اهن اهن. اهن اهن اهن اهن موهینن اهن اهن  
 اهن دننن اهن اهن اهن. موهینن اهن اهن موهینن اهن: اهن اهن  
 اهن دننن اهن اهن اهن. موهینن اهن اهن اهن اهن اهن: اهن اهن

دهوکلکجس ٲکجس مهننم. ٲهذم دمب فلجذس ٲکجس سجنل: مسم لسنم  
دمب فلجذس فلجذس. مقنل دمب دمکجس ٲکلسم، سجنل: مقنل دمب  
مخلمه دٲس. مچ فلجذس ٲلمکس مچ فلجذل: هکلکس سمجنل کچس  
تمسم. سمه ٲذس ٲلمسم ٲذسم: فلک کلسمسم سمجلمسم لک  
ٲمقنل. هکلکسسم لک کلسمسم: ٲمسم مله لکه ٲٲذس سمجذل  
دمکسسم مچ فلجذس: ٲسم لٲوٲ هکلکذم. لسنل مچ ٲمکسسم  
فلکلمسم: ٲمللم لهه لکذم ٲملقنل. سمکسم لٲم سمجذل:  
هکلکسسم لهقهه ٲلم (لهقلم) کلسمسم. سمکسم سمجنل ٲوٲم  
لمجذل (ٲلمنل) سممکسسم مقنل ٲلمه فللم. هکلکسسم سمجذم  
لمجذمسم. ٲسم سمجذل دمخلمه دٲسم. هلمسنلکسم لکسم لممه ٲلم  
ملمجسمل: ٲٲهذم ٲلمکس مچ ٲلمکس ٲهذم. سمجنلکسم سمجسمل  
هکلکس: هکلکسملکسم سمفلل کلسمسم. مسم ٲسم سمجذل لکه ٲلم:  
ٲلمکس هٲلمسم دمسمنل. لٲم لمکمسم ٲمذلمل: دممه مله سمه لکسم  
ٲهقنل ٲلمههه. همململکس لمم کلسم: مسم مسمه ٲلمه ٲلمملم.  
ٲهقنل ٲلمکس فلک ٲلمم لمکمسم ٲلمملم ٲلمملم. ٲمذمسم سمه سمه  
لکسم سمم: مسم مسموملک ٲلمه لملمسمسم. 6

مذم ٲلمه ٲململم ٲلمملم لمکمسم: "لمکمسم مسمهه ٲلمملم مسمم  
ٲمذم لمم ٲلمملم لمکمسم سمکم سمجذم ٲلمملم سمجنل مذ وٲلمل  
ملمملم ٲلمملم لمکمسم سمجذم مچ مسمملم ٲلمملم. ملم فلک لٲوٲ  
ٲلمملم سمجذم سمجذم سمم. سمه ٲلمملم لمکمسم سمجذم سمجذم مسمملم  
ملمملم ٲلمملم (ٲلمملم). سمجذم سمملم. سمه لکسم سمجذم مسمملم  
لمکمسم لٲم سمملم مسمملم سمملمسم (لمملمسمسم) ٲلمملمسم لمکمسم  
فلک ٲلمملم لممهه ٲلمملم سمجذم لمکملم. سمجذم ٲلمملم سمململم.

7

مسمذملم لمم ٲلمملم مسململم ٲلمملم لمکمسم: "لمملم مسملم لمکملم لمکمسم  
لمملمملم" لٲوٲملم لمکمسم ٲلمملم. ملم لمکمسم ٲلمملم مسمململم

לאתן דקנתא מליש דאבתא טיממוס: אהזקא מהותית דחזקא טיממוס, דאפא  
 נכא אהזקא אהזקא דאזווא זקנתא מלחזקא. אהזקא דאפא מליש דאנתא  
 טיממוס, דאפא טיממוס, אה דבש'ה זקנתא דמהותית דא ואלאב נכא זקנתא  
 מנא, מהזקא זקנתא אהזקא מליש אהזקא דאפא דאפא מליש: "נכא זקנתא  
 דאפא דאפא מהזקא אהזקא דאפא מליש מליש דאפא דאפא דאפא מליש.  
 נכא דאפא אהזקא מליש מליש דאפא מליש דאפא מליש דאפא מליש מליש  
 מליש דאפא מליש" אהזקא מליש דאפא מליש. (ff. 74v-82r) 604 אהזקא  
 דאנתא מליש דאפא מליש דאפא מליש דאפא מליש דאפא מליש. 8

חזקא טיממוס, דאפא דאפא מליש דאפא חזקא זקנתא מליש מליש  
 אהזקא דאפא מליש: "אפא"

"אנתא אפא דאפא דאפא מליש, אפא מליש, אפא מליש דאפא מליש  
 אהזקא מליש. אהזקא מליש מליש מליש מליש מליש מליש מליש מליש  
 דאפא מליש דאפא מליש מליש. "אנתא מליש מליש מליש מליש מליש  
 מליש מליש, אהזקא מליש מליש מליש מליש מליש מליש מליש מליש  
 דאפא מליש. "אהזקא מליש מליש מליש מליש מליש מליש מליש מליש  
 זקנתא אהזקא מליש מליש מליש מליש מליש מליש מליש מליש (אפא  
 28:19-20) חזקא זקנתא אהזקא מליש מליש מליש מליש מליש מליש  
 אהזקא דאפא מליש מליש מליש מליש מליש מליש מליש מליש  
 אהזקא דאפא מליש מליש מליש מליש מליש מליש מליש מליש  
 זקנתא זקנתא דאפא מליש מליש מליש מליש מליש מליש מליש מליש  
 "אהזקא מליש דאפא מליש מליש מליש מליש מליש מליש מליש מליש  
 דאפא מליש, אהזקא מליש מליש מליש מליש מליש מליש מליש מליש  
 זקנתא זקנתא מליש מליש מליש מליש מליש מליש מליש מליש מליש





فذاب كسوه فوس فلأ. هوموچكسوه، مييس سمبذأ. ذنأ هوميليس كيهب.  
 ذنأ كلقبذأ ليقبذأ ذل عيلسوه، مييس. فنت ليقبذوه، ذنسب يه  
 موبجس نب كل لبخ ذنكس. ذنأ تيوخه ميئن ذلفذأ به ذل يقبذوه،  
 ذنأ ميئن ذلفذأ بسوه، موب ميئن ذسوه، ج موب سوه  
 كفلقب. هليقبذأ ليقبذوه، ذنأ ميئن موب ميئن ذسوه، كيس  
 ذنكس، عيلس سببذأ فبذأ ذفذأ. هكسوذ موفنوم، يكلفذ نأ  
 ذنأ. ليقبذأ ليقبذوه، ذل عيلس موبن كس، كموذأ ذيسن ذل بجهس.  
 كسذكس ذنأ ذموذأ (كسبذأ) هوموبذكس ككس، ذل بجهس.  
 هليكن ككس، ذل بجهس. هوميلس كس، نكذب هوميليس كذوفذ  
 ذلفذأ. هذنأ موفنن عيل نب موب هوم ككس. موب ذنأ بسبذأ  
 هوموذأ (موذأ ليقبذوه) هلي سوه، موب موب حقت موبلأ. "11

هذب ذنأ فوس فلأ (ميبذأ) موموبذأ ذكسفلأ (فبذأ ذمببذأ)  
 كسوه، كيس سمبذأ فوببذأ فل علببذأ ذفذأ. ذل ذل كس، فبذوه،  
 علببذأ موموبذوه، لآذوه، فبذوه، ذموذأ فوببذأ، فذس، كس  
 فبذوه، كيس: "هذب كل كذب ذل هوبذل سوه سولفبذأ ذمببذأ،  
 هبذبجه، هومبذأ ذكسفلأ هككوه." (هولقبذأ ذمببذأ 2:42)  
 ذل موموبذوه، فوسفلأ (ميببذأ) ذنأ سمبذأ فل كيس نكلفذ  
 موبببذأ. هك ذمف سوه، ذنأ سمبذأ فوببذأ ككس، كيس موبذأ، كه  
 بذبذأ فبذوه، هككس، ج فليس موموبذأ، كسفلأ ذبمبببذأ ذيسن.  
سمبذأ فوببذأ كه سوتبذأ بجهبذأ ذبذأ ذفذأ:

هه فوه فلأ بذبذأ، هه بجهبذأ ذكسفلأ، كيس هببذأ، هه سمبذأ  
 فوببذأ "مبذأ" ذل به كه لآذوه، كيس سوتبذأ بجهبذأ ذفبذبذأ فذس  
 موبن ذل ذبذأ (900-905) سوتبذأ 15 ذمبببذأ، ذفبذبذأ، هببذأ  
 هه فوه ذكسفلأ، بجهبذأ. سوتبذأ فبذوه، كيس:









فدبعتا، بند علبتیا پوختیا هکنغا مکی هبذا که چدئا، تھیئوئوئا  
دوئوئا دموئوئا. کنغا مکن:

"فدئا زکئا سکنئا. (۸ب) فدبعتا هئا میفدمنئا: او دموئوئا کی  
تیدئوئا فدبعتا، نوئوئا قوئوئا، علبتیا پوختیا کفدوئوئا (کیئوئا)  
تفدئوئا بیتا دموئوئا. لوئوئا یئوئا دئوئوئا کئوئا، یئوئا:  
هوئوئوئا کئوئا، یئوئا دئا هئوئا هئوئا دموئوئا. هئوئا هوئوئا کی  
یئوئا، ئوئوئا کئوئا، تئوئا مئوئا تیدئا فدبعتا. هئوئا علبتیا  
هوئوئوئا، لئوئا لئوئا هوئوئا کئوئا، کئوئا هئوئا دئوئا دئوئا  
دئوئا. تئوئا دئوئا کئوئا مئوئا مئوئا زکئا زئوئا تئوئا مئوئا  
هوئوئا هئوئا تئوئا دئوئا دموئوئا: هوئوئا مئوئا لئوئا  
سمبئوئا فدبعتا: دئوئا فدبعتا کئوئا دئوئا فدبعتا هئوئا.  
هوئوئا هئوئا مئوئا مئوئا مئوئا مئوئا دئوئا: کئوئا دئوئا  
یئوئا (کئوئا): هئوئا هئوئا دئوئا مئوئا مئوئا: اوئوئا هئوئا  
وئوئا هئوئا: هئوئا مئوئا هئوئا مئوئا مئوئا: اوئوئا هئوئا.)  
هوئوئا: ئوئوئا." 19

دئوئا دئوئا دئوئا تئوئا دئوئا دئوئا دئوئا دئوئا دئوئا  
دئوئا فدبعتا بند مئوئا دئوئا دئوئا. "یئوئا دئوئا دئوئا  
مئوئا: هوئوئا دئوئا تئوئا: هئوئا هئوئا دموئوئا اوئوئا بند  
کئوئا. اوئوئا هئوئا وئوئا هئوئا هئوئا. هوئوئا: ئوئوئا. (هوئوئا مئوئا  
مئوئا)." 20

خوئوئا تئوئا مئوئا کئوئا دموئوئا، یئوئا مئوئا مئوئا  
(مئوئا دئوئا، یئوئا هئوئا)، هئوئا مئوئا دئوئا مئوئا مئوئا  
دئوئا. اوئوئا لئوئا بند مئوئا مئوئا مئوئا مئوئا، هئوئا دئوئا  
دئوئا دئوئا، مئوئا مئوئا مئوئا مئوئا مئوئا دئوئا دئوئا









דחלסו דדדו סגבדא (סוקא) דמאפסוהא טהו אב טהו דגבא דגהנא  
דפזא מסובב ליש בוך וסבא, סמלב מיהוה סוהא דגהנא דהננא  
דמסוהנא דגהנא.

מך דהו אינא לידנא, לזוה דסמבדא פגבא דידנא דפדינא תדנא  
ליש חס נהאדא דמיהודנא מסוהדגא מסוהדנא פגבא דה סגבא לז  
לש גבא אנו דנדחזא ידנא סלטננא, מן פה ופה ידנא סהסבסא  
זמך סגבא מסודגוהא סהסבא דפזא בעוד סעבא לש ידנא,  
"סה לנא נפשה ביה חלסו טהו פתיב אכ סוקא דוגבא." (פזא  
(20:28

כך אפזא דגיא ידנא סלטננא בך חלב פגבא מסודגוהא דמיהודנא  
מסוהדגא, בך חסוב סגבא דנפזא סעבא דפזא בעוד סעבא,  
סדגמא דהסא דמילבא בך פה סהסוהא, סגבא סגבא דדגא.  
בג דנפזא דמנא לאה, סגבא ידנא דפדינא בך חסוב זבמך דגא חלב  
פגבא מסודגוהא דסמבדא פגבא, מלכא חבא אנו דגכ פגבא.

פזא זמך סגבא מסוהדגא סהסבא:

לש ידנא סהסבסא תדדו פדפתיב אב טהו סגא חגודגוהא  
בגהנא מיהודנא לנדא דסמבדא פגבא (פזא) טה דגא פגבא  
טה סדנא "Fermentum." זמיהסא דהסוהא בך חסודג טה לזוה סגא  
מילא דגסא מסוהדגא בך סגוד טה ליש מן זמיהסא דהסוהא דמך זמך  
סגבא מסוהדגא סהסבא דזמיהסא בך חס פא. להוה  
מסבא, זמיהסא אב טה ליש סגבא טה זמך סגבא טה  
סגא דגנא נדבסא. (Hist. I eccl. 5. 24-16; GCS 9, 1:497)



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. Fermentum

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"ڊڙڙا ڊڙڙا ڊڙڙا ڊڙڙا ڊڙڙا  
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فَسَمَّاءُ دَسْمَبْتَا بِنْدَا هَجُ فَبِيَا كِي كَفْخَبَسَهَسَا. اَتِيَا  
مَبَلْدَاكَلْبَانَا جَا مَفِيَا لَأَذَوَا دِيَا بِنَا حَلَسَا نَسْتِيَا سَدَبَقَا. 26

بِه ٢١ يَلْفَا دَسَهَذَا دَسْمَبْتَا فَدَبْتَا فَنْتَا نَا مَبَدَبْتَا زَسَجِب  
نَا بِنْدَا دَجَهَذَهَنَا هَجُ نَفَا فَنْتَا كِي كَهَلْبَانَا نَا فَبِيَا،  
بَلْبَانَا فَبِيَا نَا دَسْمَبْتَا فَدَبْتَا "فَلْبَا" نَا بِنْدَا دَفَدَبْتَا  
دَمَوَا دَسَهَذَا مَتَهَكَلْبَانَا مَبَدَبْتَا بِيَا زَسَا دَبِيَا Fermentum نَا  
بِنْدَا نَهَكَلْبَانَا.

لَدَبَلْبَانَا: لَبْفَا دَفْخَا بَعَدَا مَبَبْنَا تِيَا نَسَا لَكِيَا بِنَا  
دَلْقَبَدَهَسَا، "مَبِيَا نَسَفَا مَفِيَا مَفِيَا مَفِيَا مَفِيَا مَفِيَا مَفِيَا  
لَكَلْمَبَدَهَسَا، مَفِيَا مَفِيَا مَفِيَا مَفِيَا، نَسَا نَا فَبِيَا." (فَلْبَا  
26:26) فَخَا مَفِيَا نَا حَا بِنْدَا مَجُ دَلْقَبَدَهَسَا بِنْدَا مَبَلْبَانَا دَلْبَانَا  
مَفِيَا "فَبِيَا" مَفِيَا مَجُ نَا فَعَا مَفِيَا مَفِيَا دَوَبِيَا،  
مَفِيَا مَفِيَا مَفِيَا مَفِيَا. فَخَا مَبِيَا مَجُ مَفِيَا دَنِيَا بِنْدَا  
مَبَلْبَانَا نَسَا مَبَلْبَانَا نَسَا نَسَا مَفِيَا مَفِيَا مَفِيَا مَفِيَا.

لَبْفَا دَفْخَا يَلْبَانَا مَسَا نَا مَبَلْبَانَا "بِنْدَا مَجُ فَسْتِيَا دَقَسَهَذَهِيَا  
مَبِيَا مَفِيَا مَفِيَا مَفِيَا مَفِيَا مَفِيَا مَفِيَا مَفِيَا مَفِيَا."  
(مَفِيَا 19:34-36) اَتِيَا فَعَا مَفِيَا مَفِيَا مَفِيَا مَفِيَا مَفِيَا  
دَلْبَانَا مَفِيَا (فَبِيَا دَسْمَبْتَا) نَا دَسَا دَفْخَا دَلْبَانَا مَجُ دَفْخَا  
دَسْمَبْتَا. لَبْفَا دَفْخَا مَفِيَا مَفِيَا مَفِيَا مَفِيَا مَفِيَا مَفِيَا  
لَرَهَنَلْبَانَا دَكَهَذَهَنَا نَا حَلَسَا نَهِيَا لَأَذَوَا فَنْتَا دَلْبَانَا،  
مَسَبَلْبَانَا (دَهَمَلْبَانَا) نَسَا مَبَلْبَانَا دَفْخَا مَسَا مَفِيَا دَفْخَا  
دَلْبَانَا مَجُ دَفْخَا مَسَبَلْبَانَا، يَلْبَانَا مَفِيَا مَفِيَا،  
مَفِيَا مَفِيَا يَلْبَانَا نَسَا مَفِيَا مَفِيَا مَفِيَا مَفِيَا مَفِيَا  
نَا بِنْدَا دَسَهَذَا دَسْمَبْتَا فَنْتَا دَسْمَبْتَا مَفِيَا مَفِيَا مَفِيَا.



15. مەزكۇل يەھفەتنىڭ ئىك مۇنبەتلىك دۆلەتلىرىدىن ئىبارەتتە ئىسپات قىلىش (ئىشەنچلىك يىغىن،  
 مەزكۇل دۆلەتلىك مەنبەتلىك قانۇن 17-18).
16. مەزكۇل نەھىيە دىيىمە مىلىتەت، پەقەتتە دۆلەتلىك دىيىمە، مەزكۇل 1928 كىتابى، قانۇن 180.
17. ئىشەنچلىك مەنبەتلىك دىيىمە، مەزكۇل ئىسپات قىلىش. ئىشەنچلىك دىيىمە، مەزكۇل 39 مەنبەتلىك  
 دۆلەتلىك يىغىن، مەزكۇل، مەزكۇل: ئىشەنچ، (1978)
18. مەزكۇل نەھىيە دىيىمە مىلىتەت، پەقەتتە دۆلەتلىك دىيىمە، مەزكۇل 1928 كىتابى، قانۇن 181-180.
19. مەزكۇل نەھىيە دىيىمە مىلىتەت، پەقەتتە دۆلەتلىك دىيىمە، مەزكۇل 1928 كىتابى، قانۇن 186-185.
20. مەزكۇل نەھىيە دىيىمە مىلىتەت، پەقەتتە دۆلەتلىك دىيىمە، مەزكۇل 1928 كىتابى، قانۇن 186.
21. مەزكۇل نەھىيە دىيىمە مىلىتەت، پەقەتتە دۆلەتلىك دىيىمە، مەزكۇل 1928 كىتابى، قانۇن 187.
22. مەزكۇل نەھىيە دىيىمە مىلىتەت، پەقەتتە دۆلەتلىك دىيىمە، مەزكۇل 1928 كىتابى، قانۇن 188.
23. ئىشەنچلىك مەنبەتلىك دىيىمە، مەزكۇل ئىسپات قىلىش. ئىشەنچلىك دىيىمە، مەزكۇل 41 مەنبەتلىك  
 دۆلەتلىك يىغىن، مەزكۇل، مەزكۇل: ئىشەنچ، (1978)
24. ئىشەنچلىك دۆلەتلىك، مەزكۇل ئىسپات قىلىش (مەزكۇل) ئىشەنچلىك دىيىمە، مەزكۇل 2011 كىتابى، قانۇن  
 214-313.
25. ئىشەنچلىك مەنبەتلىك دىيىمە، مەزكۇل ئىسپات قىلىش. ئىشەنچلىك دىيىمە، مەزكۇل 39 مەنبەتلىك  
 دۆلەتلىك يىغىن، مەزكۇل، مەزكۇل: ئىشەنچ، (1978) 26. ئىشەنچلىك دۆلەتلىك، مەزكۇل ئىسپات قىلىش (مەزكۇل) ئىشەنچلىك  
 دىيىمە، مەزكۇل 2011 كىتابى، قانۇن 104.

**ئىشەنچلىك دىيىمە: نۆبەت 9 جى 2020 كىتابى**

## The Order of the Renewal of Holy Leaven, Which Is Malka

*First, on the day of Passover Thursday they bring pure fine flour, that is, of the finest wheat two thirds, and another third of pure pounded and sifted salt and they sprinkle on it a little pure reserved olive oil and three drops of water. And they mix them together well upon the stone for the preparation of the Host. Then the Sacristan and another Priest, or more, and the Deacons with them, place the Cross and Gospel with the Censer and lights in the place of the preparation of the Host.*

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

*And then* 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 out to Thee, Holy, holy, Holy art Thou.* Our Father in Heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on Earth as it is in Heaven. Give us this day our daily bread, and forgive us our offences as we forgive those who have offended us. And lead not into temptation, but deliver us from the Evil One. For Thine is the kingdom, and the power, and the glory, forever and ever, amen. *Glory be to the Father, and to the Son, and to the Holy Spirit, from everlasting and forever and ever: Amen.* Our Father in Heaven, Hallowed be Thy Name Thy Kingdom be 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, art Thou.

*Deacons:* Let us pray, peace be with us:

*Prayer:* O King, whom kings worship him, and the worshipful honor of whose greatness multitudes ten thousands of angels and archangels in great awe and trembling stand ready to serve and celebrate, we are obligated to confess, worship, and glorify You at every hour, O Lord of all . . . Father, Son, and Holy Spirit, forever and ever: Amen.

*Then they sing three Hulalas:*

## Psalm 82

God stands in the congregation of the (Angles) mighty ✨ He judges among the angles ✨ *“O Judge, Judge Righousness. Stay oway from evil”* How long will you judge unjustly ✨ And show partiality to the wicked ✨ Defend the poor and fatherless ✨ Do justice to the afflicted and needy ✨ Deliver the poor and needy, free *them* from the hand of the wicked. ✨ They do not know, nor do they understand ✨ They walk about in darkness ✨ All the foundations of the earth are unstable ✨ I said, “You *are* my gods ✨ And all of you *are* children of the Most High ✨ But you shall die like men ✨ And fall like one of the princes ✨ Arise, O God, and judge the earth ✨ For You shall inherit all nations ✨

## Psalm 83

O God who who looks like you ✨ Do not keep silent, O God and do not hold Your peace ✨ “You have no comparison within created beings o mighty God (o God holder of all)” And do not be still, O God ✨ For behold, Your enemies make a tumult ✨ And those who hate You have lifted up their head ✨ They have taken crafty counsel against Your people ✨ And consulted together against Your sheltered ones (holy ones) ✨ They have said, “Come, and let us cut them off from *being* a nation ✨ That the name of Israel may be remembered no more.” ✨ For they have consulted together with one consent ✨ They form a confederacy against You ✨ tents of Edom and the Ishmaelites ✨ Moab and the Hagrites ✨ Gebal, Ammon, and Amalek ✨ Philistia with the inhabitants of Tyre ✨ Assyria also has joined with them ✨ They have helped the children of Lot ✨ Deal with them as *with* Midian as *with* Sisera ✨ As *with* Jabin at the Brook Kishon ✨ Who perished at En Dor *who* became *as* refuse on the earth ✨ destroy and abolish them ✨ Make their nobles like Oreb and like Zeeb Yes, all their princes like Zebah and Zalmunna ✨ Who said, “Let us take for ourselves the pastures of God for a possession ✨ O my God,

make them like the whirling dust: Like the chaff before the wind ✨ As the fire burns the woods ✨ And as the flame sets the mountains on fire ✨ So pursue them with Your tempest ✨ And frighten them with Your storm ✨ Fill their faces with shame ✨ That they may seek Your name, O LORD ✨ Let them be confounded and dismayed forever ✨ Yes, let them be put to shame and perish ✨ That they may know that You, whose name alone *is* the LORD ✨ *Are* the Most High over all the earth ✨

### Psalm 84

How lovely *is* Your tabernacle O LORD of hosts ✨ My soul longs, yes, even faints for the courts of the LORD ✨ “*how glorified and venerable is your sanctuary of God the sanctifier of all.*” My heart and my flesh glorify the living God ✨ Even the sparrow has found a home and the swallow a nest for herself ✨ Where she may lay her young *even* by Your altar, O LORD of hosts ✨ My King and my God blessed *are* those who dwell in Your house ✨ They will still be praising You ✨ Blessed *is* the man whose strength *is* in You ✨ Whose heart *is* set on pilgrimage ✨ *As they* pass through the Valley of Baca, and they make it a spring ✨ The rain also covers it with pools ✨ They go from strength to strength ✨ *Each one* appears before God in Zion ✨



O LORD God of hosts, hear my prayer ✨ Give ear, O God of Jacob ✨  
O God, behold our shield ✨ And look upon the face of  
Your anointed ✨ For a day in Your courts *is* better than a thousand ✨  
I would rather be a doorkeeper in the house of my God ✨ Than dwell  
in the tents of wickedness ✨ For the LORD God *is* a sun and shield ✨  
The LORD will give grace and glory ✨ No good *thing* will He withhold  
From those who walk uprightly ✨ O LORD of hosts ✨ Blessed *is* the  
man who trusts in You ✨

**Prayer:** O Lord be pleased with the prayer of your servants. And be delighted with the service of your worshipers. Pardon the trespasses of those who glorify You. And let the wrath of your anger to pass from the children of your household (the baptized children). O you the good one who is careful about our lives. At all seasons and times, O Lord of all, Father, Son and the Holy Spirit forever. Amen”

### **Psalms 85**

LORD, You have been favorable to Your land ✨ You have brought  
back the captivity of Jacob ✨ *“Send O Lord the aid and Salvation unto  
your worshipers. By the great power of your Cross”* ✨ You have  
forgiven the iniquity of Your people ✨ You have covered all their sins  
✨ You have taken away all Your wrath ✨ You have turned from the  
fierceness of Your anger ✨ Restore us, O God of our salvation ✨ And

cause Your anger toward us to cease \* Will You be angry with us forever? \* Will You prolong Your anger to all generations? \* Will You not revive us again; that Your people may rejoice in You? \* Show us Your mercy, Lord, and grant us Your salvation \* I will hear what God the LORD will speak \* For He will speak peace to His people and to His saints \* But let them not turn back to folly \* Surely His salvation *is* near to those who fear Him \* That His glory may dwell in our land \* Mercy and truth have met together \* Righteousness and peace have kissed \* Truth shall spring out of the earth \* And righteousness shall look down from heaven \* Yes, the LORD will give *what is* good \* And our land will yield its increase \* Righteousness will go before Him \* And shall make His footsteps *our* pathway \*

### **Paslm 86**

Bow down Your ear, O LORD, hear me \* For I *am* poor and needy \* *“O Christ have mercy upon the repentant ones: open the door for our prayers and accept our petitions.”* \* Preserve my life, for You are holy \* Save Your servant who trusts in You \* Be merciful to me, O Lord \* For I cry to You all day long \* Rejoice the soul of Your servant \* For to You, O Lord, I lift up my soul \* For You, Lord, *are* good, and ready to forgive \* And abundant in mercy to all

those who call upon You ✨ Give ear, O LORD, to my prayer ✨ And attend to the voice of my supplications ✨ In the day of my trouble I have called upon You and You have answered me ✨ Among the gods *there is none like You, O Lord; nor are there any works like Your works* ✨ All nations whom You have made ✨ Shall come and worship before You, O Lord ✨ And shall glorify Your name for You *are great* ✨ You alone do miracles O Lord God ✨ Teach me Your way, O LORD I will walk in Your truth ✨ My heart will rejoice with those who fear Your name ✨ I will praise You, O Lord my God, with all my heart ✨ And I will glorify Your name forevermore ✨ For great *is Your mercy toward me* ✨ And You have delivered my soul from the depths of Sheol ✨ O God, the proud have risen against me ✨ And a mob of violent *men* have sought my life, and have not set You before them ✨ But You, O Lord, *are a God full of compassion, and gracious* ✨ Longsuffering and abundant in mercy and truth ✨ Oh, turn to me, and have mercy on me ✨ Give Your strength to Your servant and save the son of Your maidservant ✨ Show me a sign for good ✨ That those who hate me may see *it* and be ashamed ✨ Because You, LORD, have helped me and comforted me ✨

**Paryer:** Establish o my Lord the foundation of your church by your mercy. And strengthen her door frames by your grace. And bestow your glory in the temple which has been set a part in honor of your

ministry. All the days of the world. O Lord of all Father, Son and the Holy Spirit forever, amen.

### **Paslam 87**

His foundation *is* in the holy mountains ✨ The LORD loves the gates of Zion ✨ *“Worshipful are you o God the creator and diligent administrator of all generations.”* ✨ More than all the dwellings of Jacob ✨ Glorious things are spoken of you, O city of God ✨ “I will make mention of Rahab and Babylon to those who know Me ✨ Behold, O Philistia and Tyre, with Ethiopia ✨ ‘This *one* was born there.’ ” and of Zion it will be said, “This *one* and that *one* were born in her ✨ And the Most High Himself shall establish her.” ✨ The LORD will record, when He registers the peoples ✨ “This *one* was born there.” ✨ Nobles who dwell withn you recjoice. ✨ And all those who lived hmbly within you ✨

### **Paslm 88**

O LORD, God of my salvation ✨ I have cried out day and night before You ✨ *“You are Merciful o you who have created us by His grace, have pity on us.”* ✨ Let my prayer come before You ✨ Incline Your ear to my cry ✨ For my soul is full of troubles ✨ And my life draws near to the grave ✨ I am counted with those who go down to the pit ✨ I am like a man *who has* no strength ✨ Adrift among the dead ✨ Like the slain

who lie in the grave \* Whom You remember no more, \* And who are cut off from Your hand \* You have laid me in the lowest pit \* In darkness, in the shadow of death \* Your wrath lies heavy upon me \* And You have afflicted *me* with all Your waves \* You have put away my acquaintances far from me, and You have made me an abomination to them \* *I am* shut up, and I cannot get out, and my eye wastes away because of affliction \* LORD, I have called daily upon You \* I have stretched out my hands to You \* Will You work wonders for the dead? \* Shall the dead arise *and* praise You? \* Shall Your loving kindness be declared in the grave? \* *Or* Your faithfulness in the place of destruction? \* Shall Your wonders be known in the dark? \* And Your righteousness in the land of forgetfulness? \* But to You I have cried out, O LORD \* And in the morning my prayer comes before You LORD \* why do You cast off my soul? \* *Why* do You hide Your face from me? \* *I have been* afflicted and ready to die from *my* youth \* I suffer Your terrors I am distraught \* Your fierce wrath has gone over me \* Your terrors have cut me off \* They came around me all day long like water \* They engulfed me altogether \* Loved one and friend You have put far from me \* *And* my acquaintances into darkness \*

**Prayer.** Bestow upon us your grace o my Lord. And increase with us your aids. And strengthen us as you have accustomed to do. So that we

may please your will. And be lead according to your commandments. And reconcile with your Godhead. All the days of our lives. O Lord of all Father, Son and the Holy Spirit forver, Amen.

## Psalm 89

I will sing of the mercies of the LORD forever \* With my mouth will I make known Your faithfulness to all generations \* *“the blessings which God has promised to Abraham and David: by Jesus actions He has fulfilled during our days, glory be unto Him.”* For I have said, “Mercy shall be built up forever \* Your faithfulness You shall establish in the very heavens.” \* “I have made a covenant with My chosen \* I have sworn to My servant David \* ‘Your seed I will establish forever \* And build up your throne to all generations.’” \* And the heavens will praise Your wonders, O LORD \* Your faithfulness also in the assembly of the saints \* For who in the heavens can be compared to the LORD? \* *Who* among the sons of the mighty can be likened to the LORD? \* God is greatly to be feared in the assembly of the saints \* And to be held in reverence by all *those* around Him \* O LORD God of hosts \* *Who is* mighty like You, O LORD? \* Your faithfulness also surrounds You \* You rule the raging of the sea \* When its waves rise, You still them \* You have

broken Rahab in pieces, as one who is slain ✨ You have scattered Your enemies with Your mighty arm ✨ The heavens *are* Yours, the earth also *is* Yours ✨ The world and all its fullness, You have founded them ✨ The north and the south, You have created them ✨ Tabor and Hermon rejoice in Your name ✨ You have a mighty arm ✨ Strong is Your hand, *and* high is Your right hand ✨ Righteousness and justice *are* the foundation of Your throne ✨ Mercy and truth go before Your face ✨ Blessed *are* the people who know the joyful sound! ✨ They walk, O LORD, in the light of Your countenance ✨ In Your name they rejoice all day long ✨ And in Your righteousness they are exalted ✨ For You *are* the glory of their strength ✨ And in Your favor our horn is exalted ✨ For our shield *belongs* to the LORD ✨ And our king to the Holy One of Israel ✨ Then You spoke in a vision to Your holy one ✨ And said: “I have given help to *one who is* mighty ✨ I have exalted one chosen from the people ✨ I have found My servant David ✨ With My holy oil I have anointed him ✨ With whom My hand shall be established, also My arm shall strengthen him ✨ The enemy shall not outwit him ✨ Nor the son of wickedness afflict him ✨ I will beat down his foes before his face ✨ And plague those who hate him

\* “But My faithfulness and My mercy *shall be* with him \* And in My name his horn shall be exalted \* Also I will set his hand over the sea \* And his right hand over the rivers \* He shall cry to Me, ‘You *are* my Father \* My God, and the rock of my salvation.’ \* Also I will make him *My* firstborn \* The highest of the kings of the earth \* My mercy I will keep for him forever \* And My covenant shall stand firm with him \* His seed also I will make *to endure* forever \* And his throne as the days of heaven \* “If his sons forsake My law \* And do not walk in My judgments \* If they break My statutes \* And do not keep My commandments \* Then I will punish their transgression with the rod \* And their iniquity with stripes \* Nevertheless My lovingkindness I will not utterly take from him \* Nor allow My faithfulness to fail, My covenant I will not break \* Nor alter the word that has gone out of My lips \* Once I have sworn by My holiness, I will not lie to David \* His seed shall endure forever \* And his throne as the sun before Me \* It shall be established forever like the moon \* Even *like* the faithful witness in the sky.” \* But You have cast off and abhorred \* You have been furious with Your anointed \* You have renounced the covenant of Your servant \* You have profaned his crown *by casting it* to the ground \* You have broken down all his



hedges , and you have brought his strongholds to ruin ✨ All who pass  
 by the way plunder him ✨ He is a reproach to his neighbors ✨ You  
 have exalted the right hand of his adversaries ✨ You have made all his  
 enemies rejoice ✨ You have also turned back the edge of his sword ✨  
 And have not sustained him in the battle ✨ You have made his glory  
 cease ✨ And cast his throne down to the ground ✨ The days of his youth  
 You have shortened ✨ You have covered him with shame ✨ How  
 long, LORD? will You hide Yourself forever? ✨ Will Your wrath burn  
 like fire? ✨ Remember how short my time is ✨ For what futility have  
 You created all the children of men? ✨ What man can live and  
 not see death? ✨ Can he deliver his life from the power of the grave?  
 ✨ Lord, where *are* Your former lovingkindnesses ✨ *Which* You swore  
 to David in Your truth? ✨ Remember, Lord, the reproach of Your  
 servants ✨ *How* I bear in my bosom *the reproach of* all the many  
 peoples ✨ With which Your enemies have reproached, O LORD ✨ With  
 which they have reproached the footsteps of  
 Your anointed ✨ Blessed *be* the LORD forevermore!  
 Amen and Amen ✨

**Prayer.** Unto you o who is almighty by the power of His Word. And  
 guides the worlds and creations by the peaceful signal o His will. O  
 great King of glory. The being whose existence has been from eternity.

We confess, worship and glorify at all times o Lord of all, Father, Son and the Holy Spirit forever, amen.

## Psalm 90

Lord, You have been our dwelling place in all generations\*  
Before the mountains were brought forth \* *“Our all mighty and diligent administrator have pity on our sins.”* \* Or ever You had formed the earth and the world \* Even from everlasting to everlasting, You *are* God \* You turn man to destruction \* And say, “Return, O children of men.”\* For a thousand years in Your sight\* *Are* like yesterday when it is past \* And *like* a watch in the night \* You carry them away *like* a flood \* *They are* like a sleep\* In the morning they are like grass *which* grows up \* In the morning it flourishes and grows up\* In the evening it is cut down and withers \* For we have been consumed by Your anger\* And by Your wrath we are terrified \* You have set our iniquities before You\* Our secret *sins* in the light of Your countenance \* For all our days have passed away in Your wrath \* We finish our years like a sigh \* The days of our lives *are* seventy years \* And if by reason of strength *they are* eighty years \* Yet their boast *is* only labor and

sorrow ✨ For it is soon cut off, and we fly away ✨ Who knows the power of Your anger? ✨ For as the fear of You, *so is* Your wrath ✨ So teach *us* to number our days ✨ That we may gain a heart of wisdom ✨ Return, O LORD! How long? ✨ And have compassion on Your servants ✨ Oh, satisfy us early with Your mercy ✨ That we may rejoice and be glad all our days ✨ Make us glad according to the days *in which* You have afflicted us ✨ The years *in which* we have seen evil ✨ Let Your work appear to Your servants ✨ And Your glory to their children ✨ And let the beauty of the LORD our God be upon us ✨ And establish the work of our hands for us ✨ Yes, establish the work of our hands ✨

### Psalm 91

He who dwells in the secret place of the Most High ✨ Shall abide under the shadow of the Almighty ✨ *“You are my hope o Christ I will not be ashamed forever.”* ✨ I will say of the LORD ✨ *“He is my refuge and my fortress, my God, in Him I will trust.”* ✨ Surely He shall deliver you from the snare of the fowler ✨ *And* from the perilous pestilence ✨ He shall 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 *that* walks  
in 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 have made  
the LORD, *who is* my refuge \* *Even* the Most High, your dwelling  
place \* No evil shall befall you \* Nor shall any plague come near  
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 has 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.”\*

## Psalm 92

It is good to give thanks to the LORD \* And to sing praises to Your name, O Most High \* *“O You who is strong and almighty. Keep your worshipers.”* \* To declare Your lovingkindness in the morning \* And Your faithfulness every night \* On an instrument of ten strings on the lute \* And on the harp , With harmonious sound \* For You, LORD, have made me glad through Your work \* I will triumph in the works of Your hands \* O LORD, how great are Your works \* Your thoughts are very deep \* A senseless man does not know \* Nor does a fool understand this \* When the wicked spring up like grass \* And when all the workers of iniquity flourish \* It is that they may be destroyed forever \* But You, LORD, *are* on high forevermore for behold Your enemies \* O LORD For behold Your enemies shall perish \* All the workers of iniquity shall be scattered \* But my horn You have exalted like a wild ox \* I have been anointed with fresh oil \* My eye also has seen *my desire* on my enemies \* My ears hear *my desire* on the wicked who rise up against me \* The righteous shall flourish like a palm tree \* He shall grow like a cedar in Lebanon \* Those who are planted in the house of the LORD \* Shall

flourish in the courts of our God, they shall still bear fruit in old age ✨  
They shall be fresh and flourishing ✨ To declare that the LORD is  
upright ✨ *He is my rock, and there is no unrighteousness in Him ✨*

**Prayer.** Unto you o who is worshiped and glorified. Adored and decorated. Exalted above all by His being. The great King of glory. The being whose existence has been from eternity. We confess, worship and glorify at all times o Lord of all, Father, Son and the Holy Spirit forever, amen.

### Psalm 93

The LORD reigns, He is clothed with majesty ✨ The LORD is clothed;  
He has girded Himself with strength ✨ *“I am worshiping your eternal  
being, O He who is glorified in the heighst, keep your Church and  
delver her.” ✨* Surely the world is established, so that it cannot  
be moved ✨ Your throne *is* established from of old ✨ You *are* from  
everlasting ✨ The floods have lifted up, O LORD ✨ The floods have  
lifted up their voice ✨ The floods lift up their waves ✨ The LORD on  
high *is* mightier ✨ Than the noise of many waters ✨ *Than* the mighty  
waves of the sea ✨ Your testimonies are very sure ✨ Holiness adorns  
Your house ✨ O LORD, forever ✨

## Psalm 94

O LORD God, to whom vengeance belongs ✨ O God, to whom vengeance belongs, shine forth *“He who is omniscient, omnipotent and judges all, You are our Lord: deliver your servants who call upon you.”*

Rise up, O Judge of the earth ✨ Render punishment to the proud ✨ LORD, how long will the wicked ✨ How long will the wicked triumph? ✨ They utter speech, *and* speak insolent things ✨ All the workers of iniquity boast in themselves ✨ They break in pieces Your people, O LORD ✨ And afflict Your heritage ✨ They slay the widow and the stranger ✨ And murder the fatherless ✨ Yet they say, “The LORD does not see ✨ Nor does the God of Jacob understand.”

✨ Understand, you senseless among the people ✨ And *you* fools, when will you be wise? ✨ He who planted the ear, shall He not hear? ✨ He who formed the eye, shall He not see? ✨ He who instructs the nations, shall He not correct ✨ He who teaches man knowledge?

✨ The LORD knows the thoughts of man ✨ That they *are* futile ✨ Blessed *is* the man whom You instruct, O LORD ✨ And teach out of Your law ✨ That You may give him rest from the days of adversity ✨ Until the pit is dug for the wicked ✨ For the LORD will not cast off His people ✨ Nor will He forsake His inheritance ✨ But judgment will return to righteousness ✨ And all the upright in heart will follow it ✨

Who will rise up for me against the evildoers? \* Who will stand up for me against the workers of iniquity? \* Unless the LORD *had been* my help \* My soul would soon have settled in silence \* If I say, “My foot slips,” \* Your mercy, O LORD, will hold me up \* In the multitude of my anxieties within me \* Your comforts delight my soul \* Shall the throne of iniquity, which devises evil by law, have fellowship with You? \* They gather together against the life of the righteous \* And condemn innocent blood \* But the LORD has been my defense \* And my God the rock of my refuge \* He has brought on them their own iniquity \* And shall cut them off in their own wickedness \* The LORD our God shall cut them off \*

### Psalm 95

Oh come, let us sing to the LORD \* Let us shout joyfully to the Rock of our salvation \* *“from err and from trespasses and from death by His Mercy have saved us our Lord. Let us worship and glorify Him.”* \* Let us come before His presence with thanksgiving \* Let us shout joy fully to Him with psalms \* For the LORD *is* the great God \* And the great King above all gods \* In His hands *are* the deep places of the earth, the heights of the hills *are* His also \*



The sea *is* His, for He made it ✨ And His hands formed the dry *land* ✨  
Oh come, let us worship and bow down ✨  
Let us kneel before the LORD our Maker ✨ For He *is* our God ✨  
And we *are* the people of His pasture and the sheep of His hand  
✨ Today, if you will hear His voice ✨ “Do not harden your hearts, as in  
the rebellion ✨ As *in* the day of trial in the wilderness ✨ When your  
fathers tested Me ✨ They tried Me, though they saw My work ✨  
For forty years. ✨ I was grieved with *that* generation ✨ And said,  
‘It *is* a people who go astray in their hearts ✨ And they do not know  
My ways ✨ So I swore in My wrath, they shall not enter My rest ✨

**Prayer.** The new glory o my Lord, Exalted confession, Prostrated  
worship, and unseasing thanksgiving, we are bound to raise unto your  
glorified Trinity at all times. O Lord of all Father, Son and the Holy  
Spirit Forever, amen.

### Psalm 96

Oh, sing to the LORD a new song ✨ Sing to the LORD, all the earth.  
*“Blessed is your coming O Christ the savior of all: for you have made  
us worthy to glorfy you along with the celestial beings.”* ✨ Sing to  
the LORD, bless His name ✨ Proclaim the good news of His salvation  
from day to day ✨ Declare His glory among the nations ✨ His wonders

among all peoples ✨ For the LORD *is* great and greatly to be praised ✨  
He *is* to be feared above all gods ✨ For all the gods of the  
peoples *are* idols ✨ But the LORD made the heavens ✨ Honor and  
majesty *are* before Him ✨ Strength and beauty *are* in His  
sanctuary ✨ Give to the LORD, O families of the peoples ✨ Give to  
the LORD glory and strength ✨ Give to the LORD the glory *due* His  
name ✨ Bring an offering, and come into His courts ✨ Oh, worship  
the LORD in the beauty of holiness ✨ Tremble before Him, all the earth  
✨ Say among the nations, the LORD reigns ✨ The world also is firmly  
established, it shall not be moved ✨ He shall judge the peoples  
righteously ✨ Let the heavens rejoice, and let the earth be glad ✨ Let  
the sea roar, and all its fullness ✨ Let the field be joyful, and all  
that *is* in it ✨ Then all the trees of the woods will rejoice ✨ before  
the LORD For He is coming, for He is coming to judge the earth ✨  
He shall judge the world with righteousness ✨ And the peoples with  
His truth ✨

### Psalm 97

The LORD reigns, let the earth rejoice ✨ Let the multitude of isles be  
glad ✨ *“O Church, sing glory to the Lord who has renewed and raised*

*your helplessness by His Ascension, and has made you rejoice.”* ✨

Clouds and darkness surround Him ✨ Righteousness and justice *are* the foundation of His throne ✨ A fire goes before Him ✨ And burns up His enemies round about ✨ His lightnings light the world ✨ The earth sees and trembles ✨ The mountains melt like wax ✨ At the presence of the Lord, at the presence of the Lord of the whole earth ✨ The heavens declare His righteousness ✨ And all the peoples see His glory ✨ Let all be put to shame who serve carved images ✨ Who boast of idols ✨ Worship Him, all *you* angles ✨ Zion hears and is glad ✨ And the daughters of Judah rejoice ✨ Because of Your judgments, O LORD ✨ For You, LORD, *are* most high above all the earth ✨ You are exalted far above all gods ✨ You who love the LORD, hate evil ✨ He preserves the souls of His saints ✨ He delivers them out of the hand of the wicked ✨ Light is shown for the righteous ✨ And gladness for the upright in heart ✨ Rejoice in the LORD, you righteous ✨ And give thanks at the remembrance of His holy name ✨

### **Psalm 98**

Oh, sing to the LORD a new song ✨ For He has done marvelous things ✨ *“blessed is He who descended and was baptized by John in*

*Jorden River and by His baptism sanctified all.*” ✨ His right hand and His holy arm have gained Him the victory ✨ The LORD has made known His salvation ✨ His righteousness He has revealed in the sight of the nations ✨ He has remembered His mercy and His faithfulness to the house of Israel ✨ All the ends of the earth have seen the salvation of our God ✨ Shout joyfully to the LORD, all the earth ✨ Break forth in song, rejoice, and sing praises ✨ Sing to the LORD with the harp, and with the sound of a psalm ✨ With trumpets and the sound of a horn shout joyfully before the LORD, the King ✨ Let the sea roar, and all its fullness ✨ The world and those who dwell in it ✨ Let the rivers clap *their* hands ✨ Let the hills be joyful together before the LORD ✨ For He is coming to judge the earth ✨ With righteousness He shall judge the world ✨ And the peoples with equity ✨

**Prayer.** Unto you He who sits upon the choriots of Seraphims. And is celebrated by the hosts of angels. Whose signal shakes the earth. And His commandment terrifies the world. We are bound to confess, worship and glorify at all times O Lord of all Father, Son and the Holy Spirit Forever, amen.

## Psalm 99

The LORD reigns; let the peoples tremble! ✨ He dwells *between* the cherubim; let the earth be moved! ✨ *“There is not anything like your mighty o our Savior who has filled His holy apostles with the Holy Spirit”* ✨ The LORD *is* great in Zion ✨ And He *is* high above all the peoples ✨ Let them praise Your great and awesome name, He *is* holy ✨ The King’s strength also loves justice ✨ You have established equity ✨ You have executed justice and righteousness in Jacob ✨ Exalt the LORD our God ✨ And worship at His footstool ✨ He *is* holy, Moses and Aaron were among His priests ✨ And Samuel was among those who called upon His name ✨ They called upon the LORD, and He answered them ✨ He spoke to them in the cloudy pillar ✨ They kept His testimonies and the ordinance He gave them ✨ You answered them, O LORD our God ✨ You were to them God-Who-Forgives ✨ Though You took vengeance on their deeds ✨ Exalt the LORD our God ✨ And worship at His holy hill ✨ For the LORD our God *is* holy ✨

## Psalm 100

Make a joyful shout to the LORD, all you lands ✨ Serve the LORD with gladness ✨ *“The rightouse people put on glory: and fly above in*

*clouds: to meet the Lord when He comes.*” ✨ Come before His presence with singing ✨ Know that the LORD, He is God ✨ *It is He who* has made us, and not we ourselves ✨ *We are* His people and the sheep of His pasture ✨ Enter into His gates with thanksgiving, *and* into His courts with praise ✨ Be thankful to Him, *and* bless His name ✨ For the LORD *is* good; His mercy *is* everlasting ✨ And His truth *endures* to all generations ✨

### **Psal 101**

I will sing of mercy and justice ✨ To You, O LORD, I will sing praises ✨ *"O Lord unto you I have put my hope. He by His Mercy will deliver me from the disgusts of my adversary."* ✨ I will behave wisely in a perfect way ✨ Oh, when will You come to me? ✨ I will walk within my house with a perfect heart ✨ I will set nothing wicked before my eyes ✨ I hate the work of those who fall away; It shall not cling to me ✨ A perverse heart shall depart from me; I will not know wickedness ✨ Whoever secretly slanders his neighbor, Him I will destroy ✨ The one who has a haughty look and a proud heart, Him I will not endure ✨ My eyes *shall be* on the faithful of the

land that they may dwell with me ✨ He who walks in a perfect way,  
He shall serve me ✨ He who works deceit shall not dwell within my  
house ✨ He who tells lies shall not continue in my presence ✨ Early I  
will destroy all the wicked of the land ✨ That I may cut off all the  
evildoers ✨ From the city of the LORD ✨

*Prayer:* Glory to You, O Most High, who descended and put on the  
body of our humanity, and fulfilled your dispensation for the sake of  
our salvation. On (the day of) the holy Passover You broke bread and  
gave it to us, then delivered Yourself up to the redemptive suffering,  
undergoing the Cross of shame; and through the blood and water which  
flowed from Your side you purged, washed away, and purified our  
defilements through Your grace and mercies, O Lord of all. Father, Son,  
and Holy Spirit, forever and ever: Amen.

*And they begin,* How beloved are your tabernacles, O mighty LORD.  
My soul has looked for and desired the courts of the LORD. *How  
comely and glorious is Your sanctuary, O God who sanctifies all* ❖ My  
heart and my flesh have glorified the living God ❖ The sparrow has  
also found a house for itself, and the turtle-dove a nest ❖ They have  
reared [their] young beside your altar, O mighty LORD ❖ O my King  
and my God, blessed are they who dwell in your house ❖ They shall  
glorify You forever ❖ Blessed is the man whose support You are ❖ In  
whose heart are Your ways ❖ They have passed through the vale of  
weeping and have made it a habitation ❖ The law-giver shall also be  
clothed with a blessing ❖ They shall go from strength to strength ❖ And  
the God of gods shall appear in Zion ❖ O LORD, mighty God, hear  
my prayer ❖ Give heed, O God of Jacob ❖ Behold, O God our helper ❖  
And look upon the face of Your anointed one ❖ For one day in Your

court is better than a thousand ❖ I would rather dwell in the house of God ❖ Than dwell in the tabernacle of the impious ❖ For our sustainer and our helper is the LORD God ❖ The LORD shall grant mercies and honor ❖ And will not withhold His benefits ❖ From those who conduct themselves with integrity ❖ O LORD, mighty God ❖ Blessed is the man who hopes in you ❖ *How comely and glorious is Your sanctuary, O God who sanctifies all* ❖ Glory be to the Father, and to the Son and to the Holy Spirit, from everlasting and forever and ever: Amen *How comely and glorious is Your sanctuary, O God who sanctifies all* ❖ How beloved are your tabernacles, O mighty LORD. My soul has looked for and desired the courts of the LORD ❖ *How comely and glorious is Your sanctuary, O God who sanctifies all* ❖

*And they continue.* I will extol you, my Lord, the king ❖ and I will bless Your Name forever and ever ❖ Always will I bless You, and I will praise Your name forever ❖ Great is our Lord, and greatly glorious ❖ There is no end to His greatness ❖ Generation after generation shall tell of Your works ❖ and show forth Your might ❖ and shall speak of Your awesome strength ❖ and relate Your mighty deeds ❖ and tell of the dread of Your power ❖ They shall relate Your greatness ❖ the memory of Your many loving-kindnesses ❖ Glory be to the Father, and to the Son and to the Holy Spirit, from everlasting and forever and ever: Amen *How comely and glorious is Your sanctuary, O God who sanctifies all* ❖ How beloved are your tabernacles, O mighty LORD. My soul has looked for and desired the courts of the LORD ❖ *How comely and glorious is Your sanctuary, O God who sanctifies all* ❖

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

**Prayer:** For all Your aids and graces towards us, which cannot be repaid, we will confess You and glorify You without ceasing in Your



crowned Church, filled with all aids and blessings, for You are the Lord and Creator of all, Father, Son and Holy Spirit, forever and ever: Amen

*And they sing:* You, Lord of all, we confess, and You, Jesus Christ, we glorify, for You are the Quickener of our bodies, and You are the Savior of our souls ❖ *I have washed my hands purely, and I have gone round Your Altar:* You, Lord of all, we confess, and You, Jesus Christ, we glorify, for You are the Quickener of 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 and for ever and ever: Amen* ❖ You, Lord of all, we confess, and You, Jesus Christ, we glorify, for You are the Quickener of our bodies, and You are the Savior of our souls ❖

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

*Prayer:* You, my Lord, are truly the Quickener of our bodies, and You are the good Savior of our souls and the perpetual Guardian of our life. You, my Lord, we are obliged to confess, worship, and glorify at every hour, O Lord of all, Father Son and Holy Spirit: forever and ever: Amen

*Deacon:* Lift up your voice, all people, and glorify the living God.

*Response:* 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 and forever and ever: Amen.* Holy God, holy Mighty, holy Immortal, have mercy upon us.

*Prayer:* O holy, glorious, mighty, and immortal, who dwells in the saints and whose will is 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 forever: Amen

*Then a Deacon says:* Bow down your heads for the laying-on of hands and receive a blessing.

*And a Priest recites softly.* O Treasure enriching its recipients, O Rich One whose gifts are not withheld from the needy, O Good One who does not cheat his laborers, hear, O my Lord, the prayer of your servants in your compassion, and receive the petition of your worshipers in your mercifulness, and in your mercies answer our requests from your rich treasury. Keep by your grace the beloved flock of your pasture from all harm, and make your tranquillity and peace to dwell among us all the days of the world, O Lord of all, Father, Son, and Holy Spirit for ever. Amen

*He then lifts up his voice and says,* And while our souls agree with the one perfect faith of your glorious Trinity, may we all, with one agreement of love, be deemed worthy to lift up to you praise, honor, confession, and worship at every hour, O Lord of all, Father, Son . . .

*They sing the anthems:*

*The memorial of your many goodnesses.* The memorial of Your precious Passion, which you fulfilled for our salvation, your Church celebrates, O our Savior. Keep her children from harm. *That your name may be remembered in each and every generation:* The memorial of Your precious Passion, which you fulfilled for our salvation, your Church celebrates, O our Savior. Keep her children from harm. *Continue, to the tune of “Blessed Martyrs”:* *He who is before the ages.* The mystery which was hidden from ages and generations according to the will of the Creator, heavenly and earthly beings learned through the appearance of Christ, and men and angels began to recite the holiness of His honor, one Godhead in Trinity. *In*

*the presence of all the people.* In the Jordan River John baptized the Lamb of God, and when He came up from the water the Holy Spirit of truth, in the likeness of a dove's form, descended and dwelt upon the head of our Savior after He had been baptized. *Add, to the tune of "God the Word": He set my feet upon the rock and ordered my goings.* O Lord, you have set me firmly upon the foundation of the rock of Simon Peter's truth, and through Baptism you promised me a true adoption, but I, by my deeds, have become like the heir who squandered his possessions. In his likeness I supplicate and beseech, I have sinned against heaven and before You, and am not worthy to be called Your son. O merciful Father, have mercy upon me. *Which shall not be moved forever and ever:* O Lord, you created your Church upon the foundation of Simon Peter's faith, and because of your promise to him the billows and tempests of paganism have not shaken her. When Satan saw that he was not able to overcome the Catholic Church through his angels, he provoked her disciples in all regions to destroy one another with the arrows of envy. Remove from her the vainglorious who envy and despise one another, and make your peace to reign over her children. *Add, to the tune "Who is wise": I will extol you, O my Lord the king.* O Christ the Son, remember Your Church, which You purchased of old, and subdue before her the divided peoples who desire war. As You promised to Peter her founder, that the gates of Sheol and of its tyrants will never conquer her, confirm for her Your word, O our Savior, for You are her King and the Guide of her children and the boast of her inhabitants. *Remember Your church which You purchased of old.* O our Lord, in your mercies keep your Church, which you chose and confirmed of old. Remove from her wars and conflicts, and bind up her children in love and unity. May Priests remain in peace and true faith. Keep her shepherd in your compassion, that he may be an advocate, asking from you at every season tranquillity for his diocese. *Add, to the tune "You are blessed, O Lord of all": They shall speak of the glory of your kingdom.* Glorious, O my Lord, is Your Annunciation,

and Your Birth and up-bringing, and the Memorial of Your mother, and Your Epiphany, and the Feasts of Your preachers, John, Peter and Paul, Your disciples, and the Four Evangelists who wrote down Your Gospel, and Your friend, Stephen, and the companies of Diodore, Mar Narsai, and Mar Aba, and all the Departed who acknowledged Your Lordship, the hope of Your true ones. *I will bless the Lord always.* Blessed is your Fast, O our Lord, and your Entrance to Jerusalem, your Passover, Washing, Passion, Death, and Resurrection; the Memorial of your Confessors and of George, your Martyr; the day of your Ascension, and the descent of the Holy Spirit, the Sign for your Apostles; and the two Findings of the Lightsome Cross, the Hallowing of the Church, and your Transfiguration, O you whose greatness is all conquering. *Glory be to the Father and to the Son and to the Holy Spirit. To the tune "A great mystery":* With the eye of the mind and love let us all behold Christ through the symbols and types which He handed over to us when He was led away to the suffering of the Cross. For the sacrifice of the Sanctuary He appointed a living sacrifice; and like the angels, priests celebrate the Memorial of His death with voices of thanksgiving, saying, Glory to him for His ineffable gift. *From everlasting and forever and ever: Amen:* O Christ the Son, whose Kingdom is unshakable and whose Priesthood does not pass away or come to an end, pacify by Your Cross the priesthood and the kingdom, that their dominions might be governed in unity, preserving spotless a perfect confession.

*And they continue:* [The Confession of The Faith]

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 created. Begotten of His Father before all worlds and not made: Very God of very God: of one essence

with His Father, by Whom 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 Rose again on the third day as it is written and ascended into Heaven and sat down on the right hand of His 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 sin. And, the resurrection of our bodies, and life for ever and ever: Amen

*And the Deacon says the Litany:* Let us pray. Peace be with us. Pray for the memorial of our fathers, the catholicoi and bishops, and of all presbyters, deacons, young men, and virgins, and of all those who have departed and gone from this world in the true faith, and of all our fathers and brothers, and of all our sons and daughters, and of all faithful, Christ-loving kings, and of all prophets and apostles, and of all martyrs and confessors, here and everywhere, that God may crown them at the resurrection from the dead, and give us with them a good hope, portion, inheritance, and life in the kingdom of heaven. And may this oblation be accepted with confidence, and 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.

*The priest recites this Gehanta softly:* O Lord God of Hosts, *repeat*, support our weakness in Your mercy, and through the assistance of Your grace make us worthy to draw near and seal this material, and to hallow it, that it might be for the signing and completion of the fashioning of the Body of our Lord Jesus Christ,

## Canon

For to You and to Him and to the Holy Spirit we will lift up glory, honor, confession, and worship, now and always, *and he signs over himself and raises his voice*, and for ever and ever. *Response:* Amen.

*Or this Gehanta, softly:* O Lord God of Hosts, *repeat*, holy and incomprehensible, you who appointed in your holy Church spiritual stewards, the blessed Apostles, to feed your flocks in tranquil meadows of doctrine, saying to them, Make disciples of every nation, and baptize them in the name of the Father, and of the Son, and of the Holy Spirit; and when you have baptized them, give them communion in the life-giving Mysteries in holy Church; and the Apostles gave this symbol, delivering it to the priests and leaders of the flock of Christ, and on the strength of authority we too, your weak, miserable, and wretched servants, through the grace of the Holy Spirit, are perfecting and renewing this holy Leaven, that it may impart holiness to the mingling of the holy and life-giving Mysteries, and may pardon and heal from the scars of sin and from the filth of wickedness, for the assistance of all the community, and for the honor and worship of the glorious Trinity, now and always, *and he signs over himself and raises his voice*, and forever and ever, *Response:* Amen.

*Priest:* Peace be with you.

*Response:* And with you and with your spirit.

## The Canon

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. *Response:* Amen. *Then he will sign over the material.*

*The Priest continues:* Lift up your minds.

*Response:* Unto the God of Abraham, and of Isaac, and of Israel, O glorious King.

*The Priest continues:* Let us confess, worship, and glorify God, the Lord of all.

*Response:* It is meet and right.

*Deacon says,* Peace be with us

*Priest: This Gehanta softly:* Yea, Lord God of Hosts, Omnipotent One, *repeat,* O heavenly Treasure, You who provide and make Your mercies to pour out upon the needy, to You we stretch out (our souls,) our minds, our thoughts, and the understanding of our intellect, bending the sight of our eyes downward, our hands (spread out) to You, and we call out and plead and supplicate You to hallow and fill this material through the mediation of these, Your servants, weak, miserable, and wretched, and through the indwelling of Your Holy Spirit, according to Your loving-kindness and mercies. Amen.

### Canon

*Priest:* And with heavenly companies let us cry out and say,

*Response:* 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 highest. Hosanna

to the son of David. Blessed is He who came and comes in the Name of the Lord. Hosanna in the highest.

*The priest recites this Gehanta softly:* In Your name, O Lord God, compassionate Father, *repeat.* And in the Name of Your Only-begotten Son, our Lord Jesus Christ, the Merciful One, and in The Name of Your living and Holy Spirit, we call upon You and beseech You to send the power of Your grace, with the gift of the Holy Spirit, the Paraclete, to bless the Leaven and sanctify it, that Your Godhead may dwell in it and Your Lordship be honored in it, so that the life-giving Mysteries, which on the Throne of your Lordship are offered, may be filled with it and perfected by it for the pardon and forgiveness of sin: Amen.

*Or he says instead of the Canon:* In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All was made through Him, and without Him not even one thing was made. In Him is life, and the life is the light of men. The light shines in darkness, but the darkness does not comprehend it, now and always and forever and ever. *And they response:* Amen. *Then he signs over the material, then takes some of the old Leaven from the Altar and with it signs the new flour, saying:*

This flour is signed, hallowed, mingled, renewed, and made one with this holy and ancient Leaven of our Lord Jesus Christ, which was handed down to us from our spiritual fathers, Mar Mari, Mar Addai, and St. Thomas, the blessed Apostles who discipled this eastern region, that it may be taken from place to place, and from one land to another, for the completion and mingling of the living Host of the life-giving Mysteries, as often as a reason of necessity calls, in the name of the Father, and of the Son, and of the Holy Spirit.

*(He signs the flour according to the customary signing of the Host, and*



*it is enough.) Then he mixes them together well, (the sign with that which is to be signed, with both his hands vigorously, as much as he can, then right away signs the Host with it, and makes the Bukhra. That which is new he places in its vessel. He should be very careful about crumbs which remain in cracks, and carefully brush them into the Host.)*

*Then they pray,* For your marvelous and ineffable dispensation, O my Lord, which in mercies and compassion was perfected, fulfilled, and completed for the renewal and salvation of our nature through the First-born from us, we lift up praise, honor, confession, and worship at every hour, O Lord of all, Father, Son and Holy Spirit: forever. **Response:** Amen.

### Canon

Come, let us praise the Lord, Let us sing to our God, the Savior ❖ *Our Lord saved us from error, from debts, and from death by his Baptism.* Come, let us praise the Lord, Let us sing to our God, the Savior ❖ Let us come into His presence with thanksgiving, Let us sing melodies to Him ❖ For the Lord is a great God, a king greater than all gods ❖ by whose hands are the foundations of the earth and the height of the mountains, The sea is His, and He made it ❖ His hands fashioned the dry land, Come, let us bow down and worship Him ❖ let us bless the Lord who made us, for He is our God ❖ *Our Lord saved us from error, from debts, and from death by his Baptism* ❖ Glory be to the Father, Son and the Holy Spirit: From everlasting and forever and ever: Amen. *We call upon you, O our Lord, asking for mercies and compassion from Your treasury, for we know that You are compassionate and merciful, and the Forgiver of debts* ❖ Come, let us praise the Lord: Let us sing to our God, the Savior❖ *O You who said in your Gospel to Your disciples, Knock, and I will open, open the door to our prayer.*

*Teshbokhta which was composed by George the Persian, Metropolitan of Nisibis.*

Glory to your mercies, O Christ our King: the Son of God worshiped from all ❖ for you are our Lord, and you are our God: the head of our life and our blessed hope ❖ The ranks above and the companies below glorify you in unison ❖ confessing that you are the Hidden One who was revealed in our body at the end of times ❖ When your mercies were moved: you chose in your love to come for our salvation and to free our race ❖ You healed our diseases and pardoned our debts: and in your mercies you raised up our mortality ❖ You established on earth the holy Church as a type of that which is above in Heaven ❖ As a type you sealed her: in love you betrothed her: in mercies you took her; through suffering you perfected her ❖ Lo, the enemy of men, in his rash impudence troubles her through his servants ❖ Do not, O my Lord, disregard holy Church, that the promise of your words might not be proved false ❖ Let not her desirable beauty be sullied, and her great riches be reduced to poverty ❖ Remember your promise to Peter; perfect indeed what you said ❖ Strengthen her gates and secure her bolts; lift up her horn and exalt her walls ❖ Bless her children and preserve her offspring; pacify her priests and put to shame her enemies ❖ Make the peace which is from you to dwell within her, and remove from her divisive schisms ❖ Grant us to inhabit a quiet dwelling-place, without confusion, in true religion ❖ Maintaining our faith, in good hope and perfect love ❖ May our manners be lovely before you, and may we find mercies on the day of recompense ❖ And lift up glory without ceasing to your Father through you, and to the Holy Spirit ❖ To whom be glory in every generation of the world forever, amen and

amen ❖

*And the deacon says the following litany.*

Let us all stand up, as it is right with joy and rejoicing: Let us beseech and say, Our Lord have mercy upon us

❖ *Response:* Our Lord, have mercy upon us.

O Almighty Lord, who holds all in His power, God of our forefathers: we beseech you❖ The Holy and glorified God, who's will rests and dwells in the holy ones: we beseech you❖ King of Kings and the Lord of Lords who dwells in the splendid light: we beseech you❖ He, who no man among the mankind has ever seen, neither can see Him: we beseech you❖ He who desires all men to live and turn to the knowledge of truth: 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❖ O merciful God, who in mercy governs all, we beseech You ❖ Who are glorified in Heaven and worshipped on Earth, we beseech You ❖ Bestow Your peace and tranquility in the congregation of your worshipers, O Christ our Savior and have mercy upon us❖

*And the deacon who proclaimed the litany will say:* Lift up your voices, all you people, and glorify the Living God.

*They respond:* Holy God, holy and Mighty, holy and Immortal, have mercy upon us❖ **Glory be to the Father, and to the Son, and to the Holy**

**Spirit** ❖ Holy God, holy and Mighty, holy and Immortal have mercy upon us ❖ **From everlasting to everlasting, amen**❖ Holy God, holy Mighty, holy Immortal, have mercy upon us ❖

**And then** 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 out to Thee, Holy, holy, Holy art Thou.** Our Father in Heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on Earth as it is in Heaven. Give us this day our daily bread, and forgive us our offences as we forgive those who have offended us. And lead not into temptation, but deliver us from the Evil One. For Thine is the kingdom, and the power, and the glory, forever and ever, amen. **Glory be to the Father, and to the Son, and to the Holy Spirit, from everlasting and forever and ever: Amen.** Our Father in Heaven, Hallowed be Thy Name Thy Kingdom be 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, art Thou.**

**Prayer.** From you, who are full of Mercies and kindness, and from the great richness of the pleasant of your love, and the abundant treasure of your compassion. We ask you o, Lord, give us by your grace and Mercies; aid, strength, deliverance, protection, good health and healing to our bodies and souls. O, Lord of all, Father, Son and the Holy Spirit forever. Amen

Respond: Amen, bless us o, our Lord.

**Prayer.** O Lord may the blessing of Mercy, from the treasure of Mercies, by the angle of mercies, from God who is abundant in mercies, be sent and bestowed upon the congregation of your

worshippers, who continually call upon your holy name, gaze and wait for the mercies of Salvation which are from you: O Lord of all. Father, Son and the Holy Spirit forever. Amen

**Another:** Make, O my Lord, the help of Thy mercies, and the great aid of Thy loving kindness, and hidden and glorious strengths of Thy Glorious Trinity, and Thy right hand full of mercy and compassion to over-shadowed and to be joined, with the weakness of Thy worshippers, from Thy Holy House, filled with all helps and all blessings, by the prayer of all The Saints, who propitiate Thee, O Lord of all, Father, Son and Holy Spirit forever and ever: Amen

**Response:** Amen, Bless O my Lord

**Another:** With The blessing, O our Lord and God, may Thy servants be blessed, and by the care of Thy good will, may Thy worshippers be kept, and may perpetual peace, O, my Lord, of Thy Godhead, and the long enduring tranquility of Thy Majesty, rule among Thy people, and within Thy Church all the days of the world, O Lord of all, Father, Son and Holy Spirit, forever: Amen

**Response:** Amen

O my Lord, may the prayer and beseeching and entreating of the holy virgin who is full of grace, St Mary the Blessed, and the great power of the victorious Cross, and divine and request the request of John the Baptist, and the blessed Apostles, the Illustrious Fathers, the proclaimers of righteousness, the sowers of peace in creation, and of our holy and famous father, Mar Awa Catholicos, St Stephen the firstborn of martyrs, and the giant of strength St George the Illustrious Martyr, and of Mar (NN), of St Eugene the Blessed, and of St Shumni

and her children, and of all the Martyrs and Saints of our Lord, be with us continually, a high wall, and a strong house of refuge, to save, deliver, rescue, and guard our bodies and souls from the evil-one and his hosts, at all times and seasons, O Lord of all, Father, Son, and Holy Spirit: forever: Amen

### Conclusion

May the name of God the Lord of all be glorified among us. The organizer of seasons and times. And upon us wretched and sinners: and upon the whole world from end to the end. And upon the holy Church and her children: and upon our forfathers, our monks, our doctors and our deceased ones: and the deceased who have been separated and have departed from among us. And upon all our brotherhood in Christ: May He lay the right hand of His attentive mercifulness: O Christ the hope of our nature. Now and at all times and forever and ever. Response: Amen.

*And they place the Leaven in the pot, and bring it to the Altar, with the Psalm:*

The earth is the Lord's in its fullness ❖ the world and all its inhabitants ❖ For he established its foundations in the sea ❖ and arranged it with rivers ❖ Who shall ascend to the mountain of the Lord ❖ and who shall stand on his holy hill ❖ He whose hands are clean and whose heart is approved ❖ who does not swear within himself falsely nor take an oath deceitfully ❖ The same shall receive a blessing from the Lord ❖ and righteousness from God our Savior ❖ This is the generation which seeks and awaits the presence of your face, O God of Jacob ❖

*They hang it up in its place. That which is left over the Sacristan brings to the lump of dough and brushes off into it very carefully. But first he brings the Leaven which is on the Altar with the psalm:*

I will extol you, my Lord, the king ❖ and I will bless your name for ever and ever ❖ Always will I bless you, and I will praise your name for ever ❖ Great is our Lord, and greatly glorious ❖ There is no end to his greatness ❖ Generation after generation shall tell of your works ❖ and show forth your might ❖ and shall speak of your terrible strength ❖ and relate your mighty deeds ❖ and tell of the dread of your power ❖ They shall relate your greatness ❖ the memory of your many loving-kindnesses ❖

*And he signs the dough according to custom, then wipes it off and sets it in order. This is the renewal of Leaven in our eastern Church, and it is not right for anyone to alter these things, that he might not be condemned by justice, the lover (owner) of the Mysteries, as we have learned from orthodox teachers, their prayer be for us, amen.*

The Sacrament of the holy leaven  
In the Holy Apostolic Catholic Assyrian Church of the East  
By Fr. George Toma

Introduction

The Sacrament of the Holy Leaven “Malka” is counted as one of the seven sacraments in the sacramental list of the Assyrian Church of the East. This Sacrament not found in any other apostolic churches nor recognized, except in the Church of the East. “George P Badger, an Anglican Priest of the 19<sup>th</sup> Century, in his book “the Nestorians and their Rituals”, says: “*it is a poor selection to include the Holy Leaven in the list of the seven Sacraments. Since it is not mentioned in the Rituals of the early centuries according to the authority, it should be treated as a later introduction. Badger thinks it is of the 12<sup>th</sup> or 13<sup>th</sup> century.*”<sup>1</sup>

One of the oldest and the most reliable reference in regard to the origin of the “Holy Leaven” available in our hands is the book of “Marganitha” written at the end of the 13<sup>th</sup> century by Mar Abdisho, Metropolitan of Suwa (Nisibis) and Armenia. Mar Abdisho counts the Holy Leaven as one of the seven Sacraments of the Church of the East saying: “*The Sacraments of the Church, according to the Divine Scriptures, are seven in number: 1. The Priesthood which is the ministry of all the others. 2. Holy Baptism. 3. The Oil of Unction. 4. The Oblation of the body and Blood of Christ. 5. Absolution. 6. The Holy Leaven, ‘The holy leaven is usually referred to as Malka “the King”. And 7. The Holy Cross. “These are necessary because of the wants of man in this carnal world”.*”<sup>2</sup>

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<sup>1</sup> The Most Rev. Dr. Mar Aprim, Metropolitan of the Church of the East, of India, *Sacraments of the Church of the East, PP 38-39, Mar Narsai Press, Trichure: Kerala India, 1978.*

<sup>2</sup> The book of Marganitha “the pearl” on the truth of Christianity written by Mar Abdisho Metropolitan of Suwa and Armenia, Translated from the Aramaic original by His Holiness Mar Eshai Shimun XXIII



Not having enough literature available in our hands written before and after the 13<sup>th</sup> century makes it too difficult to prove the initiation, development and practice of this religious performance in the holy Church. Mar Abdisho in his book “Marganitha” part IV, Chapter I “on the number of the Church Sacraments” states, *“But some Christians who possess not the Holy Leaven reckon marriage, which is according to Christ’s ordinance, the seventh Sacrament.”*<sup>3</sup>

### **The tradition of the Holy Leaven:**

It has been a tradition for two thousand years in the Church of the East that the Sacrament of the Holy Leaven was initiated by our Lord Jesus Christ, practiced by the Holy Apostles and maintained by the fathers of the Church. The Church strongly believes that *“The Holy and blessed Apostles, Thomas and Bartholomew of the twelve, and Mar Addai and Mar Mari of the seventy, who discipled the East, committed to all the churches in the East the Holy Leaven, to be kept for perfection of the administration of the Sacrament of our Lord’s body until His coming again.”*<sup>4</sup>

Regarding the preservation of the holy leaven Mar Abdisho in the book of Marganitha says: *“the Easterners from the day of their discipleship, up to this day, have kept their faith as a sacred trust, and have observed, without change, the Apostolic Canons, and notwithstanding all the persecutions which they have suffered from many kings, and their subjection to the sever yoke of a foreign power, they have never altered their creed nor changed their canons, such as are well versed in such matters know full well the labor and care required on the part of Christians to observe these canons, and more especially preserve this Leaven, in a difficult country, where there is no Christian sovereign to support them, nor any commander to back them, and where they are continually*

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Catholicos Patriarch of the East. P 45. And published with His sanction and authority, 1965, Mar Themothues Memorial Printing & Publishing, House limited, Ernakkulam, Kerala, India.

<sup>3</sup> Ibid PP 46-47

<sup>4</sup> Ibid p. 58.

*persecuted, vexed , and troubled. Have this leaven not been of the Apostolic transmission they would not, most assuredly, have endured all these afflictions and trials to keep it together with orthodox faith. Then, as to their argument drawn from Peter and the great Apostles who disciplined the West, we have this to oppose them, that those Apostles did transmit the same to the Westerners but that with their alteration of the faith, the canons also were corrupted by their (Western) subjection to the will of heretical kings. And, in proof of this statement, we urge that if they all held the tradition of the Apostles, the Franks would not offer an unleavened, and the Romans (Greeks) a leavened oblation: since the Apostles did not transmit it in two different ways. Therefore, the Westerners have changed the faith and the canons, and not the Easterners.”<sup>5</sup>*

### **The historical development of the Sacrament of the Holy Leaven:**

How did Jesus Christ establish the Sacrament of the Holy Leaven?

Mar Youkhanan Bar Zoobi in his account written in the 13<sup>th</sup> century concerning the origin and the establishment of the Sacrament of the Holy Leaven says: this Sacrament sprouts (stems) from the gathering of the Lord with his disciples when He (the Lord) celebrated the first Sacrament of the Holy Eucharist (Matthew 26:26).

*“After our Lord was baptized and began his economy, he called John the son of Zebedee, and made him the ‘beloved Disciple.’ When he completed his dispensation, and drew near to the passion and death, on the night of the Friday of the passion, he handed over the Passover to his disciples. For, as he handed over the mystery of his passion in the bread and wine as it is written. “To each he gave a single ‘coal’ [i.e. Particle of the Eucharist], but to John he gave two. He made John to eat one and to keep the other as a leaven, which be preserved, and to be placed in the Church for a memorial. But when the Jews arrested our Lord in order to condemn him, the disciples were afraid and hid, and John remained by himself. But when they crucified him on the wood, along with the malefactors in order to deride him; John was there also, to see what would be his (Jesus’) end; for the chief priests ordered to bring down the crosses and to also break their legs, that if they were alive they should die. The*

<sup>5</sup> Ibid p. 59

*soldiers came and broke the legs of the malefactors, and as they came to our Lord, they saw that he was dead and they did not break his legs, rather, one of the soldiers struck his side with a lance, and at that moment there came forth water and blood, and John saw them. For the blood is the symbol of the [Eucharistic] mysteries of the body and Blood, which exist in the Church. And the water is a sign of the rebirth of the faithful. It was John alone who saw them, the separation of the water and blood. And he testified in truth (even) as he said that we might believe his witness [cf. John 19:35] He saw the separation which he declared, for they were not taken together, rather each one of them was taken by itself. He took the (drop of) blood by the particle, which was kept from the Passover. And he took the water in a vessel, that which John the Baptist had handed down to him. The blood of his body was mixed, with that bread which he (Jesus) called his Body; and the water from his side was mingled with the water from his baptism. .*

*After he rose from the grave, and ascended in glory to his Father, and send the grace of the Spirit upon his disciples and made them wise. And he commanded his disciples, to place in the Churches the leaven which they took from his body that it may be for the (Eucharistic) mysteries and for baptism. But when his disciples gathered, in order to go out for the discipling of nations; they took this leaven and divided it in portions amongst them. They took pure olive oil and mixed it with the water of baptism in the vessel, and they distributed in horns according to their measure, that it may be for the Leaven of baptism. They ground the particle which was soaked with the blood from the side of our Lord, and they mixed it with flour and salt, and they divided it in vessels amongst them; that it might be in the Church for a leaven of the Body and Blood of Christ. This account which I have narrated, in which is placed the sign of peter, and I copied it even as it is, for the benefit of those who come upon our writing. Giving testimony to this account. (is) the priest-monk Shimoun (Simon), who recounted it to me and showed its text as well.”<sup>6</sup>*

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<sup>6</sup> See the modern Assyrian translation made by the late Rev. Isaac Rehana, printed in Chicago, 1990; Pp. 85-88. For the English translation see: *Mysteries of the Kingdom, the Sacraments of the Assyrian Church of the East* by Bishop Mar Awa Royel PP 306 -308. Edessa Publication Modesto, California. 2011.

The history and account of the origin of the Holy leaven as narrated by Mar Yohannan bar Zo'bi in essence stems from the memra of Sem'on Kepa on the mysteries of the Eucharist and baptism, documented by Raban Sem'on of Shanqalabad. In fact, mentions this at the very outset of the account he writes in this treatise quoted above, the Zaqora Mlakhma, or 'Harmonious Textile.' <sup>7</sup>

Mar Awa Royel says: *"This enigmatic (mysterious) Sem'on Kepa has a pertinent (relevant) work attributed to him: The Questions of Mar Sem'on Kepa on the Divine Mysteries and Baptism, as to where they Originate From. J Assemani states that this Sem'on Kepa and Sem'on who was the master of Yohannan bar Zo'bi are one and the same, and it is to him whom he refers in his chapter 'On Baptism and Eucharist' found in the Harmonious Textile. The select passages of the Questions and Answers of Sem'on Kepa are found in the manuscript Mingana 604 (ff. 74v-82r). At the beginning of this treatise, Sem'on Kepa makes this statement:"* <sup>8</sup>

Mar Sem'on Kepa states how the Apostle Mar Addai received the Malka:

*"But when the Holy Spirit, the Paraclete, came upon the disciples and made them wise with the gift and he commanded them that they should proclaim the Good News of our Lord, just as he had commanded them: 'Go and make disciples and baptize in the name of the Father and the Son and the Holy Spirit; behold I am with you all the days, even unto the end of the world (Amen)' [Matthew 28:19-20] ...then Mar Addai, who was called Thaddeus one of the Twelve, by the permission of the Spirit was given [charge over] Edessa (which is the same Urhai). And when each one of the blessed apostles took of these divine mysteries of the Body and Blood of our Lord, the Holy leaven from the fragment [literally, 'coal'] of John the Evangelist, and from the horn of the water which gushed forth from the side of our Lord, holy baptism which confirms unto true life. These divine mysteries which were handed down for the absolution of our debts and sins, were [then] handed down by the very hands of*

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<sup>7</sup> Mar Awa Royel, The Sacrament of the Holy Leaven (Malka) in the Assyrian Church of the East. October 2011, p. 370.

<sup>8</sup> Ibid. page 370

*the blessed apostles unto the ends of the earth, by the power of the Holy Spirit.....”<sup>9</sup>*

With regard to the transmission of the Holy leaven by the apostles to the Church in the East (i.e., the Persian Empire), Mar Sem’on Kepa states the following:

*“But we the children of the land of the East have received the Holy Leaven and Holy baptism from the hands of one of the twelve apostles, and Addai handed down the divine mysteries to Mar Mari the apostle, and the same Mar Mari gave them to all the limits of the East. And behold they are preserved and administered unto the age of ages by the might of our Lord Jesus Christ; amen. And know also, that there are those who say [concerning] the horn of anointing, the leaven and the anaphora of the apostles: that after the apostles gathered at Antioch, they baptized and consecrated the Eucharist, and from there they dispersed to the four corners. And, there are those who say that, Addai, after he had taken it from Daniel, was sent by our Lord and broke [the Eucharist] and baptized, and he gave it to Mari, and Mari handed it down to the East. The Holy thing is not consecrated at the hands of its recipients, and if it were consecrated at the hands of the recipients, what need would there be for the priest to consecrate the Holy Oblation. As a demonstration, as our Lord gave his Body to his disciples, he blessed [it], and by that blessing with which He blessed, the bread is consecrated.”<sup>10</sup>*

There is another account of the holy leaven recorded by Mar Shleemon (around the same time as Mar Yohannan bar Zo’bi) the metropolitan of the city of Prath Maishan (modern day Basrah) which is located in the southern part of Iraq, commenting on the Feast of Pentecost writes an explanation of the tradition of the Holy Malka “the holy Leaven” in his book called “the Book of the Bee, chapter 47 saying: *“Concerning the descent of the Holy Spirit on the apostles in the upper room, Ten days after the Ascension of our Lord, while the holy apostles were gathered in the upper Room and awaiting the promise of our Lord, all a sadden at the third hour [i.e. 9:00 am] of Sunday of the Pentecost, a*

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<sup>9</sup> Ibid. page 371

<sup>10</sup> Ibid 371-372

*mighty sound was heard, so much so that all men trembled and were amazed at the strength of that sound. The Upper Room was filled with a strong light which is unspeakable, and upon the head of each one of them the likeness of tongues of fire were seen. And a pleasant scent wafted from that place, which surpasses every fragrance that exists in this world, and the eyes of their heart were opened, and they began to interpret new things and to speak wonders or marvels in the languages of all nations.*

*And when the Jews saw them, they thought to themselves that they had drunk new wine, and were drunk and out of their minds. And in that very day they participated in the mystery (Sacrament) of the body and blood of our Lord and they consecrated the leaven of the signing (roshma) and the Oil of Baptism.*

*For [some] people hand down that when our Lord broke his Body for His disciples in the Upper Room, John the son of Zabedee hid [some] from his portion until our Lord rose from among the dead. And when our Lord was seen to his disciples and to Thomas, with them, and He said to Thomas 'Bring your finger and put it in my side, and do not be without faith, but believer' [John 20; 26-27], and Thomas touched our Lord's side with his finger and it fell upon the place of the [wound ]of the spear, and the disciples saw the blood from the wounds of the spear and the nails, [then] John took that portion from the 'coal' [portion from the Body given at the Last Supper] and he wiped that Blood with that portion . And the Easterners, Mar Addai and Mar Mari took that portion and consecrated by it this Leaven which has been handed down to us. But the other apostles did not take from it, for they said that ' they will consecrate for ourselves whenever we wish'. But [regarding] the Oil of Baptism, there are those who have said that it had come from the oil with which Kings were anointed, this, our Oil of baptism. And still others have said that [it comes from] the embalming ointments with which they embalmed our Lord, and many agree with this. Still others have said that when John took that portion of the Passover in his hand, it burst into flames and burned in his palm, and his palm sweated, and he took that sweat and kept it for the signing of baptism. And we*

*have heard this saying from mouth to ear, from a monk and visitor [i.e. cor-bishop], and we have not received it in writing... ”<sup>11</sup>*

Thus this particular piece of the consecrated loaf of bread (Body of Christ) became the Holy Leaven for the Holy Apostles of the Lord. The first time when the Apostles celebrated the first Holy oblation, Saint Luke says: “and they continued steadfastly in the teaching of the Holy Apostles and they took part in the breaking of the bread.” (Acts 2: 42) they entrusted pieces of this Holy Leaven to the entire Christian world. To this day, this Holy Leaven has been kept and renewed annually on the Holy Thursday in the Church of the East.

### **Holy Malka in the Liturgical Canons of the Church of the East:**

The most ancient documents of the Church, written about the Holy Leaven ‘Malka’ available at our hands are the Liturgical canons of Patriarch Mar Yohannan (John) V, bar Abgare (900-905) Canon 15 of this patriarch’s Liturgical directives decrees:

*“For it pleased the Holy Spirit, and He commanded: that those who make the dough of the Qsatha [i.e. hosts to be baked] preserve two leavenings, the one consecrated and the other ordinary. But the consecrated one is the one that is necessary for the hosts, and these things are so by the word of our Lord.”<sup>12</sup>*

Mar Awa bishop of California of the Church of the East says: *“The first reference to the Malka exists in this Canon, which refers to it simply as the Holy (i.e. consecrated) Leaven, ‘Now, this does not mean that the sacrament of the Holy Leaven did not exist before the year 900 AD; however it simply is not mentioned or recorded in any document before that year.’”<sup>13</sup>*

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<sup>11</sup> Ernest A. Budge (English translation and editor), the Book of the Bee. The Syriac text Edited from the Manuscript in London, Oxford and Munich, with English Translation (Oxford, 1886, chapter 47, P 102-103. For the original see Pp 115-117.

<sup>12</sup> (The English translation is that of Mar Awa Royel bishop of California, Assyrian Church of the East. For the original Syriac, see: J.E.Y. Kelaita (ed), The Liturgy of the Church of the East. Mousl 1928; reprinted in Chicago 2002, 213. According to J.S Assemani, this is number as ‘Canon 12;’ see Assemani, Bibliotheca Orientalis 111/1, 241.

The use of the term Malka in reference to the Eucharistic Loaves is also mentioned in Canon 9 of the same Patriarch Mar Yohannan (John) V, bar Abgare (900-905) Liturgical directives decrees. It is written:

*“For has pleased the Holy Spirit, and commanded: that no one from among the presbyters and deacons who minister the altar are to make the dough loaves of flour – while it is the King (Malka) –of dark wheat, and neither is it befitting that they should make the King (Malka) [to be] an enslaved Ethiopian servant, but rather a ‘white’ [i.e. Caucasian] Roman; and these things are so by the word of our Lord.”<sup>14</sup>*

Mar Giwargis Metropolitan of Athor (Arbel) from 938 to 960 AD., in his canon laws mentioning the Holy Leaven says:

*“I have seen sacristans who knead the dough (Qsatha) with the profane Leavening in the eventide, and at the nocturnal (night time) service they take half of the dough and bake the hosts in a profane manner [i.e. without the Holy Leaven], and the other half they sign with the holy Leaven [Malka] and bake it (and bring it] up to the altar. They put forth the pretext (excuse) that they give from the profane hosts to the pagans and to children, who are negligent in regards to keeping them and the crumbs which fall from them, and there are times that they are consumed after having taken food and drink.”<sup>15</sup>*

### **The office for the renewal of the Holy Leaven:**

The office for the renewal of the Holy Leaven (Malka) is found in the Takhsa (Liturgy, PP. 180-192, printed by Rev. Joseph Qellaita, in Mousel in 1928. The renewal service of the Holy Leaven (Malka) is done on the Holy Thursday while the priest and deacons are fasting as it is a norm in the Church of the East.

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<sup>14</sup> J.E.Y. Kelaita (ed), The Liturgy of the Church of the East. Mousl 1928, 211. According to J.S Assemani, this is is ‘Canon 10;’ see Assemani, Bibliotheca Orientalis 111/1, 241

<sup>15</sup> Assemani , Bibliotheca Orientalis 111/1,242; W.C. van Unnik, Nestorian Questions on the administration of the Eucharist by Isho Yabb 1v. A contribution to the history of the eucharist in the Eastern Church, Haarlem 1937(reprinted Amsterdam 1970, 1719the English translation is that of the present writer, although van unnik has already excuted the English translation0. His question belongs to the collection of Liturgical questions 7 answers which are ascribed to George of Arbel, Cf. A. Baumstarkthe following Liturgical setting is brought forward in which there is a mention of the Holy Leaven:



These clergies should fast while they are performing any one of the seven Sacraments. The Clergy wear the official vestments during this service which is done in the Beth d Yaqon, i.e. vestry.

The rubric printed in the read in the “Takhsa” of the renewal of the Holy Leaven explains the ingredients, procedures of mixing and the performing of this Holy service. *“First, on the day of Passover Thursday they bring pure, fine flour, that is, of the finest wheat two thirds, and another third of pure pounded and sifted salt and they sprinkle on it a little of pure reserved olive oil and three drops of water. And they mix them together well upon the stone for the preparation of the Host. Then the Sacristan and another Priest, or more, and the Deacons with them, place the Cross and Gospel with the Censer and lights in the place of the preparation of the Host.”*<sup>16</sup>

The Psalms are read while ingredients are carefully mixed together. Just as all the spiritual services of the church begin with the prayer of the “our Father”, in the same manner, the priest who presides the performance of the renewal of the Holy Leaven, starts with “our Father” then continues to the end of the prescribed liturgy. Mar Aprem Mokaan metropolitan of India says:

“The service “of the renewal of the holy leaven” mainly consists of prayers and psalms. It is observed with great solemnity on the Maundy Thursday before the service of the washing of the feet ceremony. Several priests and deacons participate in this annual service.”<sup>17</sup>

The Holy Church, in its prayers, refers to the Holy Leaven as king (Christ) because it is the piece of the consecrated bread “Body of Christ”, the king of kings.

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<sup>16</sup> The Liturgy of the Church of the East. Printed and published by the Reverend Joseph E.Y De Kelaita, in Mousel in March 15, 1928. The office for the renewal of the Holy Leaven (Malka), P 180.

<sup>17</sup> Sacraments of the Church of the East by Mar Aprem Mokaan metropolitan of India, p. 39, Mar Narsai Press, Trichur: Kerala, India, 1978)

“Unto you O king of Kings the assembling and multitude of angles and archangels worship in great fear and tremble standing before you and minister and celebrate the greatness of your worshipful honor. We are bound to confess, worship and glorify at all times O Lord of all, Father and son and Holy Spirit.”  
Amen <sup>18</sup>

The Liturgy of the renewal of the Holy leaven in a prayer of Gehantha (bending), which the priest prays silently in his heart, confirms that this sacrament was entrusted to the Church by the Holy Apostles and kept alive in the Church through the intervention of the Holy Spirit.

“O Lord God of Hosts, *repeat*, Holy and incomprehensible, you who appointed in your holy Church spiritual stewards, the blessed Apostles, to feed your flocks in tranquil meadows of doctrine, saying to them, Make disciples of every nation, and baptize them in the name of the Father, and of the Son, and of the Holy Spirit; and when you have baptized them, give them communion in the life-giving Mysteries in holy Church; and the Apostles gave this symbol, delivering it to the priests and leaders of the flock of Christ, and on the strength of authority we too, your weak, miserable, and wretched servants, through the grace of the Holy Spirit, are perfecting and renewing this holy Leaven, that it may impart holiness to the mingling of the holy and life-giving Mysteries, and may pardon and heal from the scars of sin and from the filth of wickedness, for the assistance of all the community, and for the honor and worship of the glorious Trinity, now, always, *and he signs over himself and raises his voice*, and forever and ever. *Response: Amen*” <sup>19</sup>

The prayer of the canon is a visible sign that the Holy Leaven is a Sacrament. “*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 forever and ever.*”  
Amen <sup>20</sup>

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<sup>18</sup> The Liturgy (Takhsa) of the Church of the East. Printed and published by the Reverend Joseph E.Y De Kelaita, in Mousel in March 15, 1928. The office for the renewal of the Holy Leaven (Malka), the priestly prayer Pp. 180-181.

<sup>19</sup> Ibid. Pp. 185-186.

<sup>20</sup> Ibid. 186

Upon the descending of the Holy Spirit on the Mixture through the priestly invitation of the Holy Spirit, this earthly mixture obtains a Divine power. This is a visible sign that this religious performance is no less, in anyway, than any other Sacraments.

The priest recites this Gehantha softly in his heart saying: *“In Your name, O Lord God, compassionate Father, repeat, and in the Name of Your Only-begotten Son, our Lord Jesus Christ, the Merciful One, and in The Name of Your living and Holy Spirit, we call upon You and beseech You to send the power of Your grace, with the gift of the Holy Spirit, the Paraclete, to bless the Leaven and sanctify it, that Your Godhead may dwell in it and Your Lordship be honored in it, so that the life-giving Mysteries, which on the Throne of your Lordship are offered, may be filled with it and perfected by it for the pardon and forgiveness of sin: Amen.”*<sup>21</sup>

While the priest signs the mixture with the old consecrated Holy leaven recites the following prayer.

*“Then he signs over the material, then takes some of the old Leaven from the Altar and with it signs the new flour, saying, “This flour is signed, hallowed, mingled, renewed, and made one with this holy and ancient Leaven of our Lord Jesus Christ, which was handed down to us from our spiritual fathers, Mar Mari, Mar Addai, and St. Thomas, the blessed Apostles who discipled this eastern region, that it may be taken from place to place, and from one land to another, for the completion and mingling of the living Host of the life-giving Mysteries, as often as a reason of necessity calls, in the name of the Father, and of the Son, and of the Holy Spirit.”*<sup>22</sup>

At the end of the Liturgy of the renewal of the Holy Leaven, the consecrated Leaven (Malka) will be put in a precious container and the priest recites Psalms carrying it highly above his head, as the deacons are carrying the incense and reciting the psalms with the priest and proceeding towards the sacristy and

<sup>21</sup> Ibid. PP. 187-188

<sup>22</sup> The Liturgy (Takhsa) of the Church of the East. Printed and published by the Reverend Joseph E. Y De Kelaita, in Mousel in March 15, 1928. The office for the renewal of the Holy Leaven (Malka), the priestly prayer P. 188.

places it down in the tabernacle which is fixed on the altar. The Candles will always be enlightened as the sign of the presence of the Lord. No clergy can ever enter the altar without fasting or with his ordinary shoes and clothes because of the presence of the Lord on the altar through the Sacrament of the Holy Leaven. God told Moses, *“Moses remove your shoes for the place you stand is a Holy place.”*

### **The Theological significance of the Holy Leaven**

The Church of the East strongly believes that the Sacrament of the Holy Leaven, and the Sacrament of the Holy Eucharist, perpetuate the Sacrifice of the Cross throughout the ages until His second coming from heaven. The Church also believes that the Sacrament of the Holy Leaven is the only materialistic and visible sign that maintains the connection of the Sacrament of the Holy Eucharist with that of the last supper. Without this essential principle (the holy Leaven/Malka) it would seem that every time we celebrate the Sacrament of the Holy Eucharist, we are repeating the Sacrifice of the Cross and what Jesus established in the last supper. With the presence of Malka (The holy Leaven) the Church fathers, strongly believed that the celebration of the Holy Eucharist is the continuation of what Jesus did on the last Supper. In other words the fathers of the Church believed that any time the Holy Eucharist is celebrated in the Church, it brings the sacrifice of the Cross and the celebration of the last Supper into the present time. Mar Aprem metropolitan of India says:

*“Continuity of Qurbana “Oblation” is kept by the mixing of the dough of the previous baking as well as the addition of a small portion of Malka “Holy leaven”.*<sup>23</sup>

Mar Awa Royel Bishop of the Assyrian Church of the East, diocese of California regarding the importance of Malka the holy Leaven as a materialistic and visible sign that maintains the connection of the Sacrament of the Holy Eucharist with that of the last supper says:

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<sup>23</sup> Sacraments of the Church of the East by Mar Aprem Mokaan metropolitan of India, p. 41, Mar Narsai Press, Trichur: Kerala, India, 1978.

*“The Malka is made use of in two very important liturgies of the Church of the East that are closely connected to the Eucharist. It is, this understanding that will give us a correct perspective concerning the Sacrament of Malka, namely its liturgical and sacramental function as an extension of the Eucharist. The first usage of the Malka proves to be a link between the Eucharist that the Church celebrates and offers today, in accord with and in faithfulness to the command of Christ to ‘Do this in remembrance of me’ (Luke 22:19), and the Eucharist which Jesus himself first celebrated after he observed the Mosaic prescription of the Passover meal. The Malka is the link between the Church’s Eucharist today and the first Eucharist of the Lord Jesus himself, and where does that link come from to us? Again, from the apostles who are the authentic witnesses of Jesus Christ, his holy doctrine and his suffering, death and resurrection. The presence of the Sacrament of the Malka as a ‘leavening’ for the Holy Eucharist takes us back to the first Eucharist, so that we truly believe and hold that we are observing the same Eucharistic celebration which Christ and his holy apostles observed first, and handed down to the generations of believers in the Church.”<sup>24</sup>*

Regarding that Jesus Christ offered himself on the Cross on behalf of the sins of all mankind once and for all, Saint Paul in his Epistle to Hebrews says: “And who needs, not daily, as do those high priests, to offer up sacrifices, first for their own sins and then for the people’s; for this did once when He offered up Himself.” (Hebrews 7:27)

The Church of the East, as all other Catholic and Orthodox sister Churches, believes that the paschal mystery of our Lord Jesus Christ is a unique event of history which does not pass away as all other historical events do. All events that Jesus Christ did cannot just stay in the past but rather transcend time and participate in Divine eternity.

The Sacrament of the Holy Leaven is an explicit and a visible Sacramental instrument through which the Church of the East reveals its solemn belief in the

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<sup>24</sup> Mysteries of the Kingdom, the Sacraments of the Assyrian Church of the East by Bishop Mar Awa Royel PP 313-314. Edessa Publication Modesto, California. 2011.

eternity of paschal mystery of our Lord Jesus Christ. Through the Sacrament of the Holy Leaven the Church of the East manifests that the Sacrament of the Holy Eucharist, the Sacrifice of the Cross and the last supper are one and the same Sacrifice which makes it possible for the people of all generations to be united with His offering the “Sacrifice of the Cross” and obtain spiritual benefits related to their Salvation.

The Sacrament of the Holy Leaven of the Church of the East is equivalent to the preservation of the consecrated species in the tabernacle in some Apostolic Churches such as the Roman Catholic Church as a sign of the eternal presence of our Lord Jesus Christ in the Church. It is written: “And, Lo, I am with you always, to the end of the world.” Amen (Matthew 28:20)

When the members of these apostolic Churches stand at the presence of the consecrated species, show due respect by means of blessing themselves with the sign of the Cross, genuflecting and bowing as a sign of adoration to the Lord Jesus Christ. The same respect the members of the Church of the East express when they enter the church knowing that the Sacrament of the Holy Leaven has been preserved in the tabernacle on the altar.

**Malka as the symbol of unity and intercommunion:**

In the Roman Catholic Church during the early centuries there was a practice of a liturgical performance similar to “Malka” which was called “Fermentum.” The particle of the Eucharistic Bread was sent by the Bishop of Rome to the bishops of other churches as a symbol of unity and intercommunion. According to Eusebius, the custom was already known to Irenaeus as a longstanding tradition (Hist. I eccl. 5. 24-16; GCS 9, 1:497). In the 4<sup>th</sup> century, the council of Laeoicea forbade sending Eucharist abroad. In Rome, however, at the time of innocent 1 (402-417), acolytes brought the Fermentum to the priests of the churches every Sunday. This, too, was a symbol of the unity between the bishop and his priests. For the same reason, the officiating priest, who represents the Pope of the station Mass, also received the Fermentum. When this custom finally fell into disuse, every priest nonetheless, but the host was the one consecrated in the same Mass. (New Catholic Encyclopedia vol. 5, p. 889)

Mar Aprim, Metropolitan of India, writes in his paper prepared for the meeting of the mixed committee of the Assyrian and Catholic dialogue, October 1996 in Adma Lebanon, in regard to the renewal of the Holy Leaven is saying:

“The renewal service of the Malka is done in the afternoon on Maundy Thursday before washing of the feet and evening Qurbana (Offering). The Priests and deacons assist the Metropolitan in his renewal service which is done in Beth d’ Yaqon, i.e., vestry. The renewed Holy Leaven is put inside the container and taken to the altar. This is done only in Cathedral church. Parish churches take this Holy Leaven in small bottles to be kept inside the altar of the respective churches.”<sup>25</sup>

Mar Aawa Royel in his book the Mysteries of the kingdom says: “*The practice of the Church of the East in India (Kerala, South India) is that the metropolitan renews the “Malka” together with all of his priests on the Holy Thursday, and then each priest takes a portion of the new Sacrament “Holy Leaven” to his parish. Then, the metropolitan celebrates the Qurbana of the Passover (i.e. Holy Thursday) with all of the priests concelebrating.*”<sup>26</sup>

If then the renewal of the Holy Leaven is done only in Cathedral churches and from there is brought to the local parishes, it is self-evidence that Malka in the Church of the East as Fermentum in the Roman Catholic Church is a symbol of unity and intercommunion.

In Conclusion: While Jesus was observing the Passover with His disciples, He took bread and blessed it and broke it and gave it to His disciples, and said; “Take eat, this is My body.” (Matthew 26:26) Jesus gave each one of His disciples one piece of the consecrated bread (His body) except to St. John, the son of Zebedee, He gave two pieces. Jesus asked John eat a piece and carefully keep the other one. When Jesus Christ was on the Cross, “one of the soldiers pierced His side with a spear and immediately blood and water came out.” (John 19:34-36) St. John then went and moistened (dipped) the piece of the

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<sup>25</sup> Sacraments of the Church of the East by Mar Aprem Moka metropolitan of India, p. 39, Mar Narsai Press, Trichur: Kerala, India, 1978

<sup>26</sup> Mysteries of the Kingdom, the Sacraments of the Assyrian Church of the East by Bishop Mar Awa Royel P316. Foot note 104, Edessa Publication Modesto, California. 2011.

consecrated bread (the Body of Christ) in the blood that proceeded from Jesus' side. When the Lord commissioned the holy apostles to go and preach the gospel of salvation to all the nations in the four corners of the world, *they ground the particle which was soaked with the blood from the side of our Lord, and they mixed it with flour and salt, and they divided it in vessels amongst them; that it might be in the Church for a leaven of the Body and Blood of Christ. This leaven has been maintained in the Church of the East from generation to generation by renewing it every year on the Passover Thursday. Thus through the Holy leaven, they have kept the link between the present celebration of the Eucharist and the one Jesus celebrated on the Holy Thursday.*