

tekso d-šlutho d'arubto d-ḥasho

The Order of Prayers for the Friday of Passion

Revision: May 2, 2005

അ	<i>a</i>	father	
ആ	<i>ā</i>	arm	
ഇ	<i>i</i>	edict	
ഇയ	<i>ee</i>	eel	
ഉ, ു	<i>u</i>	usurp	
ഉയ, ു	<i>oo</i>	roof	
ഋ	<i>r</i>	<i>rīshī</i>	hermit
എ	<i>e</i>	establish	
ഏ	<i>ē, é</i>	café	
ഐ	<i>ai</i>	Kaiser	
ഒ	<i>o</i>	pop	
ഓ	<i>ō</i>	old	
ഔ	<i>ou, au</i>	spout	
അം	<i>am</i>	prism	
ഈ	<i>u</i>	<i>ith^u</i>	this
ക	<i>ka</i>		
ഖ	<i>kha</i>		
ഗ	<i>ga</i>	girl	
ഘ	<i>gha</i>	<i>megh^{am}</i>	cloud
ങ	<i>nga</i>		
ച	<i>cha</i>	chin	
ചര	<i>cha</i>	<i>chaya</i>	tea
ജ	<i>ja</i>	jumbo	
ശ	<i>jha</i>		
ഞ	<i>n̄ja</i>	<i>n̄jan</i>	I
ട	<i>ta</i>	<i>patio</i>	
ഠ	<i>dta</i>	<i>pādtam</i>	lesson
ഡ	<i>ḍ</i>	David	
ഢ	<i>ḍḍ</i>		
ണ	<i>ṇa</i>	money	
ത	<i>tha</i>		
ഥ	<i>ṭha</i>	<i>ṛathāṃ</i>	chariot
ദ	<i>da</i>	that	
ധ	<i>dha</i>	<i>dhanāṃ</i>	wealth
ന	<i>na</i>		
പ	<i>pa</i>		
ഫ	<i>pha</i>		
ബ	<i>ba</i>		
ഭ	<i>bha</i>		
മ	<i>ma</i>		
യ	<i>ya</i>		
ര	<i>ṛa</i>	<i>ṛathri</i>	night
ല	<i>la</i>	last	
വ	<i>va</i>	vat	
ശ	<i>śa</i>	<i>śānthi</i>	peace
ഷ	<i>sha</i>	shore	

സ	<i>sa</i>		
ഹ	<i>ha</i>		
ള	<i>ḷa</i>	<i>toḷḷ</i>	
ഴ	<i>ḷha</i>	<i>maḷḷha</i>	rain
റ	<i>ra</i>	run	
ൻ	<i>in, ūn</i>		
ർ	<i>ir, ūr</i>		
ൽ	<i>il, al</i>		
ൾ	<i>il, ūl</i>		
കെ	<i>keka</i>		
കെ	<i>nka</i>		
കൂ	<i>kerū</i>		
കു	<i>kesha</i>		
ന	<i>gga</i>		
നല:	<i>ggba</i>		
ങ്ങ	<i>nga</i>		
ച്ച	<i>chcha</i>		
ജ്ഞ	<i>gñja</i>		
ഞ്ച	<i>n̄jcha</i>		
ഞ്ഞ	<i>n̄ñja</i>		
ട	<i>tta</i>		
ണ്ട	<i>ṇta</i>		
ണ്ണ	<i>ṇdta</i>		
ത്ത	<i>thtba</i>		
ദ	<i>thma</i>		
വ	<i>lsa</i>		
ഖ	<i>thri</i>		
ധ	<i>ddha</i>		
ന	<i>nna</i>		
ന്ദ	<i>ṇda</i>		
പ്പ	<i>ppa</i>		
മ്പ	<i>m̄ba</i>		
മ്മ	<i>m̄ma</i>		
യ്ക	<i>ykeka</i>		
യ്ക	<i>yya</i>		
ല്ല	<i>lla</i>		
സ്വ	<i>swa</i>		
ള്ള	<i>ḷḷa</i>	fuller	
റ്റ	<i>ṭta</i>	tattoo	
ന്റ	<i>n̄ṭa</i>	pentagon	

The Malayalam fonts are typeset using Unicode font Rachana
[<http://www.hackgnu.org/rachana/>]

saphro

Morning

Prologue

In the name of the Father and of the Son and of the Holy Spirit, one true God.

Glory be to Him and may His grace and mercy be upon us for ever. Amen.

Holy, Holy, Holy, Lord God Almighty, by whose glory the heaven and the earth are filled.

Hosanna in the highest.

Blessed is He who has come and is to come in the name of the Lord. Glory be to Him in the highest.

qawmo

Syriac:

breekb mookbo-kbokb dahlofayn.

b'edono d-safro nawdé w-nesgood leh

lamshihó b-furuqan b-hasheb w-mookokeh ❖ (Thrice)

Malayalam:

ñjangalkēᵛ vēṅti-yuḷḷa nintē thāzhāzhma vāzh-ththa-ppetta-thā-kunnu.

thⁿ peēddā thāzhma-kaḷāl nammē veēptōn

mshihā-yé praṇami-kēkuka nāmee-yusha-ssil. (Thrice)

English:

Blessed is Your humiliation for our sake!

In the morning let us bow before Christ

Who saved us by his debasement and suffering. (Thrice)

Syriac:

lokb mor teshbuhto w-labookb eeyqoro

wal-ruho d-qudsbo segdtho w-rumromo.

'alayn haṭoyé raḥmé wahnono.

nethfath-hoon tar 'ay w-ooreeshlem dal 'el.

w-ne 'loon ṣlawothan qdom beem damshihó ❖

shubho lokb moran.

shubho lokb moran.

shubho lokb sabaran l'olam ❖ *barekḥmor* ❖

Malayalam:

nāthā!—sthuthi ninakekum thāthⁿ—nādaravum

paṛiśu—ddbāthmā-vinu pukaazhum—vaṇdana-vum

pāpi—kaḷ-ati-yāṛil dayavu—ṅtā-kaṇamé

mēl-oorishalem vāthil thura—nmatiyāṛudé

prārththana pookaṇamé simhāsana savidhē

sthōth^rm—kārththavé sthōth^rm—kārththavé

nith^rm—śaraṇavumé sthōth^rm—barekḥmor.

Morning

English Poem: (Loosely Translated)

O Lord, we praise Thee, esteem to the Father
Glory and honor to the Holy Ghost
Have Thy mercy on us sinners that our
Prayers reach by the throne above Jerusalem
O Lord, we praise Thee
Praise Lord, Lord we praise
Our refuge for ever more. *Barekhmor*.

English (Prose):

Glory to You! O Lord, honor to Your
Father, worship and exaltation to the
Holy Spirit and mercy and compassion
upon us sinners. May the doors of
Jerusalem above open that our prayers
enter before Christ's judgement seat.
Glory to You, Our Lord. Glory to You,
Our Lord. Glory to You, Our Hope
forever. *Barekhmor*.

The Lord's Prayer

Our Father who art in heaven, hallowed be Thy name. Thy Kingdom come. Thy will be done on earth as it is in heaven. Give us this day our daily bread. And forgive us our debts and sins as we have forgiven our debtors. And lead us not into temptation, but deliver us from the evil one. For Thine is the kingdom, the power and the glory forever and ever. Amen.

Psalms 51

Have mercy upon me, O God, according to Your loving kindness; according to the multitude of Your tender mercies blot out my transgressions.

Wash me thoroughly from my iniquity, and cleanse me from my sins; for I acknowledge my transgressions, and my sin is ever before me.

I have sinned against You, against You truly. I have done what is evil in Your sight. Your judgments are right. Your sentence is just. For behold, I was formed in iniquity; and in sin did my mother conceive me.

But You take delight in the truth. You have made known to me the secrets of your wisdom. Sprinkle me with Your hyssop, and I shall be clean; wash me and I shall be whiter than snow.

Satisfy me with Your joy and gladness, that my bones which are crushed shall rejoice. Turn Your face away from my sins, and blot out all my iniquities.

Create in me a pure heart, O God, and renew a right spirit within me. Cast me not away from Your presence; and take not Your holy Spirit from me.

Restore to me the joy of Your salvation; and uphold me with Your glorious Spirit; then I will teach the wicked Your way, and sinners shall turn to You.

Deliver me from blood-guiltiness, O God, the God of my salvation, and my tongue shall praise Your righteousness. O Lord, open my lips, and my mouth shall sing Your praises.

For You desire not sacrifices, You are not appeased by burnt offerings. The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, which You will not despise.

By Your loving kindness do good to Zion; build the walls of Jerusalem. Then You shall be pleased with the sacrifices of righteousness, with burnt offerings and whole burnt offerings; then they shall offer bulls upon Your altar.

lokh yo'-é shubho aloho

You are worthy of praise, O God. *Barekhamor.*

'enyono

(Response)

(*haw dabwo bukbro*)

1. *ñjanganl th^an řaksha-kkāy nyāya-sthāné*
pāthaki pōl ninnōn devā! daya-yuñtā-kaṇamé.
2. *dāsanil ni-nn^ati kavīla-ththētt^a pāpa*
dāsarē veentōnām devā! daya-yuñtā-kaṇamé.
3. *th^an širassil vati-yālati-yētt^a ñjangané*
kata-makbil^m pōkkiya devā! daya-yuñtā-kaṇamé.
4. *m^apařum nyā-yādhi-pařum th^anné kollān*
ālōchana cheytha devā! daya-yuñtā-kaṇamé.
5. *nikhila vidbee-s^an kanmasba been^an dōshi—*
kaḷāl vidhi-yēttōné devā! daya-yuñtā-kaṇamé.

shubho ...
men 'olam ...
6. *neethi-gñj^an paři-šuddhanu-mām thān swēshtāl*
dōshi-kaḷāl vidhi-yēttēna devā! daya-yuñtā-kaṇamé. quryelayson.

Psalms 63

O God, You are my God and I will wait for You.

Like a dry and thirsty land longing for water, my spirit thirsts for You and my body longs for You.

I truly looked up to You, to behold Your power and glory.

Because Your loving-kindness is better than life, my lips shall praise You.

Thus I will praise You while I am alive and I will raise my hands in Your name.

My soul shall be satisfied as with marrow and fat and my mouth shall sing Your glory with joyful lips.

I remember You as I lie on my bed. All night long, I think of You and meditate.

Because You have been my help, I will be protected under the shadow of Your wings.

My soul follows You and Your right hand keeps me safe.

Morning

Those that seek to destroy my soul shall go into the depths of the earth.
They shall fall by the sword and their bodies eaten by wolves. But the king shall rejoice in God.
Everyone that swears by him shall be glorified. But the mouth of the liars shall be shut.
To you belongs praise, O God. Barekmmor.

‘enyono

(Response)

(qolo d-haw d-‘uhdono)

1. *mshihā! thava snēbāl nyāya-sthāné
kanna-ththati-yētt-atiyārē
atima-yil ninnozhi-vākki-yoné
vannēn savidhē kr[#]pa cheyyē-ḡamé.*
2. *mshihā nāthā! ḡjangatē ṛaksha-kkāy
kroosī-thanāy th[#]n m[#]thi mool[#]m
ati-yār-kkuyi-ṛēkiya paṛanē
vannēn savidhē kr[#]pa cheyyē-ḡamé.*
3. *nipathi-chchavaṛā-mengalē vinaya-ththāl
ētti-thth[#]n peedda-kalālē
atiyār peedda-kaḡ theer-ththōné!
vannēn savidhē kr[#]pa cheyyē-ḡamé*
4. *thiṛu-vishṭa-ththāl kashta-thayum kuṛiṣum
peedda-yu-mētt-ādā-mine-yum
sutha-ṛēyum veentōn mshihā
vannēn savidhē kr[#]pa cheyyē-ḡamé.*
5. *thānek[#]n pāpa malinatha-yeṣā-ththōn
atiyā-ṛutē kata-mozhi-vākkān
mana-ssāl vidhi-yēttōn mshihā!
vannēn savidhē kr[#]pa cheyyē-ḡamé.*
6. *ḡjangatē ṛaksha-kkāy kashta-tha-yum kuṛi-ṣum
ēttum th[#]n thiṛu-mēni-yathāl
uyi-ṛēkiya mshihā nāthā!
vannēn savidhē kr[#]pa cheyyē-ḡamé.*

(qolo d-shubho b-fum malakhé)

Versicle: Lord! serve me justice. Wage war against those who battle against me. Rise up with weapon and shield to help me.

1. *innē divas[#]m nyāya-dhi-paṛutē nyāya-dhi-pathi
nyāya-sthāné nila-koṇtu*

Service Book of the Holy Friday of Passion

*vaz̄hi-thbet̄tee-nnum pāri-řakshi-ppān dambi-kaḷil ni—
nnēt̄tān pāz̄hi-yapa-hāsangaḷ. quryelayson.*

Versicle: May those who seek my soul be shamed. May those who

2. *inné divas^am peelā-ththōsin savidbē yood^r
ivané kroo-si-kkenn-ārt̄ththu
dushtan-māra-barabās-iné vitu-vichch-ēshuviné
kola cheyvān kroo-sil thookki. quryelayson.*

Versicle:

3. *inné divas^am ēda-nnutayōn thuppal-athēt̄tu
ādaththinu paru-dee-sēkān
pāpa dās^y^am neekki nammé veenti-tuvān thān
dāsa-nnati kannā-ththēt̄tu. quryelayson.*

Versicle:

4. *inné divas^am śishyan-maṛutē snel^am thaṇu-vāy
av^ařō-ti-yoli-chchee-tunnu.
sathya-ththin guṛu thaniyé ninnu kroosā-ka-řitayil.
kashtatha peed̄da-kaḷēl-kkunnu. quryelayson.*

Versicle:

5. *innāl yoodar mura-viḷi kootti “peelā-ththōsé!
ee manu-shané kroo-sikkā
vancha-kanum śābathu lankha-kanum moosha niyamam
lankhi-chchōnu-miv^an th^anné.”*

‘enyono

(Response)

(yoboobod kagre moryo)

Versicle:

1. *kēḷ-ppēen ellā jāthi-kaḷum
s^asbtā-votu malsarī-kaḷ cheytha-vayé
pāri-hāsa-ththin z̄geppā-mēl
kroosī-chchā-řav^a ř-utayōné
kumbi-tuvin—vannu nami-ppin nām. quryelayson.*

Versicle:

2. *bboo-vāsi-kaḷa-khi^am kēttituvin*

Morning

*nee-ch^a r kola-pāthaki-yé veentū
akhi-lāṇḍa-ththinn-utayōné
atbi-dāru-ḡamāy kroosī-chchu
kumbi-tuwin—vannu nami-ppin nām. quryelayson.*

Versicle:

3. *řavi chandra-nmā—řakāsé
m^a-ngi s^r shti-kaḷ dukb^a m poontu
s^r shtā-votu s^r shti-kaḷ chēr-nn^a
kashta-tha-yel-kkuka atbi-yōgy^a m
kumbi-tuwin—vannu nami-ppin nām. quryelayson.*

Versicle:

4. *kāippu kalarṇma choru-kkāyé
th^a n dāba-ththinn-av^a r n^a lki
atbu řuchi nōkekee-ttařuḷi thān
“eřhu-thiya-thakhi^a m nira-veři”
kumbi-tuwin—vannu nami-ppin nām. quryelayson.*

Versicle:

5. *m^a tha-řuyi-řēṭtu viśu-dban-mār
tha-nne-thiřēl-ppinu gatha-řāyi
sathya-miv^a n dai^a m thāné—
nnava-řellā-řayu-mari-yichchu
kumbi-tuwin—vannu nami-ppin nām. quryelayson.*

Versicle:

6. *mlēchch^a r m^a li-nama-thākki-yathām
ālaya-mathil ninnum pāvana roobā
neengi-ppōyi, vāthil mara
keeri-yatbi-nnuté sākshya-mathāy
kumbi-tuwin—vannu nami-ppin nām. barekḥmor.*

*shubho...
men ʿolam...*

7. *yood^a n-māřé mara-kka-řuth^a
thařu-vil ningaḷ thoo-kkiya-thō dai^a m
sathy^a m thān daiva thanoo-ř^a n
nās^a m ningaḷ-kke-nnek^a kum
kumbi-tuwin—vannu nami-ppin nām. quryelayson.*

‘enyono

(Response)

(**yawmono**)

Versicle:

1. *hāsā-yāl mr^a thi-th^a nn-adbi-kā^a m
neekēkiya mshihā sthuthy^a -n^a bō
thiṛn-meyy nagnatha-yathi-nāl sāththān lajji-thanāyi
nin peeddayi-lengal^ṣ chērn^a puk^a ḷ prāpi-kkatté. quryelayson.*

Versicle:

2. *vāzhi theṭṭee-nnum sabbayé řaksbi—
ppan peedda-kaletṭon řaksba-kané
dus-thar-kka-ngaḷ, bhinnatha neengi anthya-ththoḷ^ṣ m
sabbayin sutharil vāzha-ṇamé sānthi samādhār^a m. quryelayson.*

Versicle:

3. *řaksba-kaneenn^a nyāya-sthāné
kuṭṭa-kkāran pōl nila-koṭṭān
śāsivatha jeev^a n nammaḷ-kkēkēān mshihā maṛa-n^a m
kayyēṭṭu sr^a shti-kaḷ santhā-pathhāl vila-pichcu. quryelayson.*

Versicle:

4. *yood^a n-mār gōgul-ththāyil
řaksba-kané kroośi-chchoṛu divas^a m
kooṛi-lārnnu bhoothala-miḷaki sr^a shti-kaḷ-akhil^a m
sambra-mavum vyadha-yum pēri-yabō.*

‘enyono

(Response)

[**b-hono yawmo**]

Versicle:

1. *inné divas^a m srōppak^a ḷ qadeesh
gāna-ththāl vāzḥ-thunnōné
kroo-sil thookkuka-yenn-ārththu
kayyāppa gaṇ^a m. quryelayson.*

Versicle:

2. *th^a n bahumān^a m mabitha-mathennā*

Morning

kroo-bēn-mār ghō-sbi-ppōné
“neekkuka, neekkuka”yenn-ārtthbu
innā neeb^ar. quryelayson.

Versicle:

3. *innāl barabāyé vituvi—*
chch-ēshwiné thookkuka keroosil
peela-ththosō-tarththbu jan^am
āṛava-moté. quryelayson.

Versicle:

4. *inné divas^am bboo-vānang^a!*
nirañja-vanām ṛaksha-kanō^a
“ninnita-mēthe”nnaṛāñju
been^an hannān. quryelayson.

Versicle:

5. *innāl-akbilānda-ngaleyum*
kaṛa-balamāy pēru-nnōné
gōgultḥāyil maṛa-mathilē—
ṭṭi kuṛi-sichchar. quryelayson.

Versicle:

6. *innāl poti-maṇṇāl-ādāminé*
nirmichcha th^ar^akkai thannil
āṇi thara-chchar tharū-vākum
kuṛi-sin meethé. quryelayson.

Versicle:

7. *inné divas^am maṛa-mathil-utayōn*
dāba-jal^am chōdi-chcha-ppōl
kāla-kkooṭṭ^an polāzḥi-yu—
malari viḥchcu. quryelayson.

Versicle:

8. *inné divas^am saprēr preeshēr*
śaptḥanmār patta-kkārūm
naya-vānāy sathya-muṛa-ppān
vimu-khatha katti. barekḥmor.

shubḥo...
men ʿolam...

9. *innāl sehyōn-ayyō kashṭ m*
kroo-sī-chchāl daivā-thmajané
av^a né kai-kkontōḷ sabbayé!
nee bhāgya-vathi.

Stonmen Kalos. Kyrie-eleison.

[Proemion-Sedro]

(qolo d-quqoyo)

1. *lōka-ththin paři-řaksba-kanām devādhi daivaththé*
kroo-sippān veḷḷi dina-thtbinn-udayē-yavařāñju
pāraḱaḷ-iḷaki—bhoo-kambavu-muḷavay
prakr^a thi virachchu—malakaḷ vila-pichchu
qabaru-piḷar-nnuvir poonta-vařām mr^a thi-gatha-řōthi-yid^a m
daiv-athmajané kroo-sī-chchōr-kenēykeḱum śāp^a m
halelooyab—kashta-mav^a r-kennum. barekḱmor.

shubḱo...
men ʿolam...

2. *lōkaththin paři-řaksba-kanām daiv-athmajané jan^a m*
gōgultḱā-yil zgeppā mēl-āñi-kaḱāl tharachchu
muḷ-muti chooti—thannuté śiřassil-av^a r
thr^a kḱai thūla-chchu—choruḱka th^a ni-kēkēki
eḱhutha-ppettava nira-vērān kuntha—ththālan^a r th^a n
māru thūḱachchu lōka-ththinu mōchana-mām niḱavum
halelooyab—neeřu-matheenn-oḱḱuki.

moryo raḱem ...

[ʿetro]

(Prayer of Incense)

(qolo b-thara ʿokḱ Moran)

1. *akḱhilā-ḱdangalé vidhi cheyōn pul^a r kaḱ^a ththil*
vidhi nilayé ninn^a
eerēn-māřuté yaja-mān^a né dās^a n chōdy^a m
cheyth-ādāmi-nnavakās^a m nalkān hasḱa—
yēṭṭoné stḱuthi thē. barekḱmor.

shubḱo...
men ʿolam...

2. *peelāthbōsee-yusha-kālē nāth^a né m^a tbi-yō—
g^a n pōl vidhi cheythu
barabāyē mōchi-ppikuka nazrayan
yēshu-vinē kroosī-kkuka kroosī-kkuka-yennā—
yooda-jana-mārthbu.*

bothé d-ḥasho

(Versicles of the Passion)

*atiyār-kkāy nee-yettoṛu peeddā—
thāzhma-kalet^t m mahith^a m nāthā!*

1. *řāthri muḥbun^a n āchāryan-mār
th^a nné chōdy^a m cheyth-usha-kālē
peelāthbōsin—chāřé chērththbu
vidhi kēl-ppān-āřava-muntākki
yēshu-vinē kollān jana-mārththbu.*
2. *peelāthbōsin bhāryā good^a m
āl vazhi-yōthi “puṇya-niṇa-ththin
pankā-vaṛuthi^a—kroosā-kařennum
th^a nné vitēř^a m,” kaḥhiyā-thavanō
kaik^a l kaḥhuki kutṭa-moḥhinju.*
3. *peelāthbōsō-teka-swařa-ththil
attahasi-chchār dushta-jan^a ngal
sābathil řōg^a m—sou-khy^a m n^a lki
vařaṇtoṛu kayyē swastha-mathākki
athināl-ēshu mařa-ṇarh^a n thān.*
4. *“daiva suthan thān” swaya-miv^a n-ōthi
i^a né thookkennā jana-mārththbu
thān-avakāsi—thātha-suthan s^a l—
phalam-annwēshi-chchā-gathanāyē—
nnandhabtha-yālā jana-mōrththilla.*

*ninné vidhi-chchōr vidhi-yēl-kkumbōl
vidhi-yēl-kkaṛuthé nāthā! ṇjang^a l.*

moryo raḥem ...

bo‘utho d-mor aphrem

(Petition of Mor Aphrem)

*karththāvé ki^a pa cheyyaṇamé
valiyōṛu nin hāsbā-yathbināl*

*hāshāyil pankarūl n̄jāngal—
k̄kavakās^am nin r̄ājya—ththil
dēvā! daya-yuṇṭakēn^am
nāthā! krupa thōnnē-nam-ānpāl*

Our Lord, have mercy upon us by Your great Passion on account of us.
May we be partakers of Your Passion and inheritors of Your kingdom.
Have mercy upon us, O God! O Lord, have mercy and compassion on us!

1. *thiṛu-niṇa-vila veeṇ-atbināl dai—
vālaya-musha-ssil vira poontu
śūsroo-shayil ninnozhi-vākān
kāla-matuthth-enn-arivāyi
kabanoo-sāyee-nnanya-ṛathām
poojāri-kalē pr^athi kēnu
bali-poojadikaḷ śāsṡwatha-māy
ninn-atbināl dukh^am poontu
yēshu-vin-ethiṛāy jana-mārththu
peelāththōs kai-kalē kaḷhuki
th^an r̄ekt^am pin thala-murayin
sant^athi-kalē-lēkka-varēṭtu. dēvā! ...*
2. *usha-ssil śōbhitha vēsha-ththāl
vāna-mal^ank^atha-māy ninnāl
dushta-jan^am pari-bāsa-ththin
vasthr^am ninnē dharī-ppichchu
thava babumān^am mābitha-mathē—
nmu-shassil krōba-kalē-ārkkunnu.
bhoovathil ninnum uyirūllōr—
kēkitayil ninnum neekē-iv^anē
ennā vyabbi-chāriṇi sabba nyā—
yādhīpa saviḍhē-yār-ppittu
agni-may^an-mār-āthma-may^ar
eerēn-māṛāl-anava-ṛat^am
pari-śudh^an nee pari-śudh^an
pari-śudh^an-ennār-kkunnōn. dēvā! ...*
3. *peṛu-nālu-kalutē-yanthim^amām
peeddakaḷ nirayum vellī-dinē
thākkālika-māmee-yushassil
nin kai-vēla-yathā-makhi^am
sr^ashti-kalēennum ninakku sthuthi
akhi-lāndaththinu mōda-mezhum
ushassām ninakku sthuthē-yushassil
sr^ashtā-vinē vidhi cheyvanāy
m^an katta-yiṛa-nneetunnu
śōbhitha prabhayām ninakkellā
ushass-atthil-ennum sthuthi-yōgy^am*

*pushpa-ngaleyum phala-vargga—
ngaleyum pul-kkoti-k^aleyum nee
kamaneeyamathām chamayangaḷ
aṇiyi-kkunnu ninakke sthuthi. devā!...*

4. *bala-been^ar-kkellā nālum
asraya-mēshu! ninakke^a sthuthi
kaṛṇa-kkatalé! ninakke^a sthuthi
pathi-nāyir^amāy ninakke^a sthuthi
āyir^am-āyir^amāy sthuthi thé!
alavillathé ninakke^a sthuthi
nyāyādhīpa nyā-yādhī-pathé!
ś^arveśvarāné! ninakke^a sthuthi
sthuthi ninakke^a th^ava thāthannum
n^athi paṛi-suddh-āthmā-vinnum. devā! ...*

*karthhāvé k^apa cheyyanamé
valiyorū nin hāshā-yathbināl
hāshāyil pankarūḷ ṅjanganḷ—
kkavakāś^am nin rājya—ththil
devā! daya-yuṇṭākēṇ^am
nāthā! krupa thōnnē-nam-ānpāl*

sogitho d-mor aphrem

(Dialogue Poem of Mor Aphrem)

(qolo damshihō damlakḥ noohōmo)

1. *maṇ^alal katali-nnathir vachchōn
bandhi-th^anāyi vellī-diné
maṇ^ana nukaththé-yazḥi-chchōné
maṇa-mathil-ēṭṭi kroosī-chchār.*
2. *moodda jar^am mozḥi kētt-ezhuthi
vidhi peelāththōs vellī-diné
daivaththé kroosī-chchōrūm
vellī-yathām naḷ vidhi-yēṭṭu.*
3. *uyirullōnté mārva piṭ^ar—
nnee vellī-diné kunthaththāl
sak^ala jagaththin punyadamām
niṇavum jalavum pravahichchu.*
4. *vellī-diné m^athi vilapichchu
neech^an thōzh^an ōti-ppōy
uyirullōn pāthālatthin
koḷḷa kav^arnnathu kantathināl.*

5. *velli-yathām nālādaththé
ēdanil-utayōn niyamichchu
kalpana langhana-mathinalé
nagnatha pāpamav^r pooṅtu.*
6. *velli-diné parudeesāyé
utayōn-ādāminn-ēki
velli-yathām nāl lajjithanā—
yilayāl nagnathayé neekki.*
7. *k^ani thinnum nāl nee m^rthanā—
men^rthu kēttee-diné-yādām
k^ani thinn-ājījayé lⁿkhi-chchu
k^rpa-yathinal m^rthi pooṅtillā.*
8. *velli-diné k^ani thinnathinā—
lādām parudeesā vittu
velli-diné maṛa-mathil-eesⁿ
m^rth^a nāy pāthāl^m pooki.*
9. *velli-diné śobhith^an-ādām
prabhayé kai-vitt-irūlārnnu
dyuthi-yādaminé-yaniyichchōn
velli-diné zgeephā vittu.*
10. *velli-diné-yādām-ēden
vittuz^bri pāz^hooz^hi-yathil
velli-yathām nāl prācheen^r
noothanaṛum bhēd^m pooṅtu.*
11. *velli-diné daivika kayyāl
nirmith^an-ādām bhrama-māntu
velli-dinathbil daiva-suth^an
m^rthanāy qabar-athinuḷ pooki.*
12. *velli-diné m^rga-g^aṇa-mellām
ād^rththé charé k^antu
velli-diné pāthālatthil
rakshaka-dyuthiyāl m^rtha-rēttu.*
13. *velli-diné nyāya-vidhēes^an
m^rthi vidhi-yādāminu nalki
velli-yathām nāl daiva-suth^an
pāthālast^hr-kkuyirēki.*
14. *velli-diné-yādām pān^am
cheytha vivēka-kkāsāyé*

*velli-diné pān^a m cheythbu
nāth^a n thiṛu-vishta-kkāsā.*

15. *velli-diné parudeesāyil
p^a ni cheyvān-ādām chennu
velli-diné m^a tha lōkaththin
uyirīnn-utayōnum chennu.*
16. *velli-diné-yādām paṛa-dē—
śikanāy paṛihās^a m poontu
velli-diné m^a tha lōkaththil
anyanu thuly^a m vāṇees^a n.*
17. *velli-diné-yādaththé dur—
bbala-nākkān dusht^a n vannu
velli-dinatthil dyuthi suthanō
vanbaka śīrassu n^a śi-ppichbu.*
18. *velli-diné śobhitha-vasan^a m
nashta-mathāy-ādāminn^a
velli-yathām nāl-utayōnté
mōhana vashtra-mav^a r neekki.*
19. *m^a tha lōkaththil velli-diné
m^a tha thuly^a m nāth^a n-ir^a ngi
m^a thaṛā-yōrkkav^a n-uyirēki
noothana suviśesb^a m nalki.*
20. *velli-diné soory^a n maravā—
yennā śishy^a n-māṛ-orththbu
neethi maha-ṛavi ṅjāy^a r diné
uday^a m cheythathbu-mav^a r k^a ntu.*

Old Testament Lections

zumoro:

Reader: *neethi-mān-māṛuté kootā-ṛaththil maha-thwa-thtbintē-yum ṛaksba-yutē-yum śabda-menn^a dāveed
mukhā-ntbir^a m paṛisuddha roobā pāti.*

“In the tents of the righteous is the voice of glory and salvation,” through David did the Holy Spirit sing.

Reader: *mooshā deergga-darsī ezḥuthiya onnām pusthakaththil ninnum. barekḥmor.
From the **first** book of Prophet Moses. Barekḥmor.*

People: *pravāchakan-mārūtē utayavannu stbuthiyum nammutē mēl thantē kaṛunakuḥum ennēkkum untāyīṛikkattē.*

Glory to the Lord of the Prophets and His mercies be upon us.

Leviticus 4:1-7 – The Sin Offering

Now the Lord spoke to Moses, saying, “Speak to the children of Israel, saying: “If a person sins unintentionally against any of the commandments of the Lord in anything which ought not to be done, and does any of them, if the anointed priest sins, bringing guilt on the people, then let him offer to the Lord for his sin which he has sinned a young bull without blemish as a sin offering. He shall bring the bull to the door of the tabernacle of meeting before the Lord, lay his hand on the bull’s head, and kill the bull before the Lord. Then the anointed priest shall take some of the bull’s blood and bring it to the tabernacle of meeting. The priest shall dip his finger in the blood and sprinkle some of the blood seven times before the Lord, in front of the veil of the sanctuary. And the priest shall put some of the blood on the horns of the altar of sweet incense before the Lord, which is in the tabernacle of meeting; and he shall pour the remaining blood of the bull at the base of the altar of the burnt offering, which is at the door of the tabernacle of meeting.

Numbers 19:1-11 – The Purification of the Unclean

Now the Lord spoke to Moses and Aaron, saying, “This is the ordinance of the law which the Lord has commanded, saying: “Speak to the children of Israel, that they bring you a red heifer without blemish, in which there is no defect and on which a yoke has never come. You shall give it to Eleazar the priest, that he may take it outside the camp, and it shall be slaughtered before him; and Eleazar the priest shall take some of its blood with his finger, and sprinkle some of its blood seven times directly in front of the tabernacle of meeting. Then the heifer shall be burned in his sight: its hide, its flesh, its blood, and its offal shall be burned. And the priest shall take cedar wood and hyssop and scarlet, and cast them into the midst of the fire burning the heifer. Then the priest shall wash his clothes, he shall bathe in water, and afterward he shall come into the camp; the priest shall be unclean until evening. And the one who burns it shall wash his clothes in water, bathe in water, and shall be unclean until evening. Then a man who is clean shall gather up the ashes of the heifer, and store them outside the camp in a clean place; and they shall be kept for the congregation of the children of Israel for the water of purification; it is for purifying from sin. And the one who gathers the ashes of the heifer shall wash his clothes, and be unclean until evening. It shall be a statute forever to the children of Israel and to the stranger who dwells among them. “He who touches the dead body of anyone shall be unclean seven days.

2 Kings: 19:20-29 - The Word of the Lord concerning Sennacherib

Then Isaiah the son of Amoz sent to Hezekiah, saying, “Thus says the Lord God of Israel: “Because you have prayed to Me against Sennacherib king of Assyria, I have heard.’ This is the word which the Lord has spoken concerning him:

“The virgin, the daughter of Zion,
has despised you, laughed you to scorn;
The daughter of Jerusalem
has shaken her head behind your back!
“Whom have you reproached and blasphemed?
Against whom have you raised your voice,
and lifted up your eyes on high?

against the Holy One of Israel.
By your messengers you have reproached the Lord,
and said: “By the multitude of my chariots
I have come up to the height of the mountains,
to the limits of Lebanon;
I will cut down its tall cedars
and its choice cypress trees;
I will enter the extremity of its borders,
to its fruitful forest.
I have dug and drunk strange water,
and with the soles of my feet I have dried up
all the brooks of defense.”
“Did you not hear long ago
how I made it,
from ancient times that I formed it?
Now I have brought it to pass,
that you should be
for crushing fortified cities into heaps of ruins.
Therefore their inhabitants had little power;
they were dismayed and confounded;
they were as the grass of the field
and the green herb,
as the grass on the housetops
and grain blighted before it is grown.
“But I know your dwelling place,
your going out and your coming in,
and your rage against Me.
Because your rage against Me and your tumult
have come up to My ears,
therefore I will put My hook in your nose
and My bridle in your lips,
and I will turn you back
by the way which you came.

“This shall be a sign to you:
you shall eat this year such as grows of itself,
and in the second year what springs from the same;
also in the third year sow and reap,
plant vineyards and eat the fruit of them.

Zachariah 13:7-14:5 – The Coming Day of the Lord

“Awake, O sword, against My Shepherd,
against the Man who is My Companion,”
says the Lord of hosts.
“Strike the Shepherd,
and the sheep will be scattered;
then I will turn My hand against the little ones.
And it shall come to pass in all the land,”

says the Lord,
“That two-thirds in it shall be cut off and die,
but one-third shall be left in it:
I will bring the one-third through the fire,
will refine them as silver is refined,
and test them as gold is tested.
They will call on My name,
and I will answer them.
I will say, “This is My people’;
and each one will say, “The Lord is my God.”
Behold, the day of the Lord is coming,
and your spoil will be divided in your midst.
For I will gather all the nations to battle against Jerusalem;
the city shall be taken,
the houses rifled,
and the women ravished.
Half of the city shall go into captivity,
but the remnant of the people shall not be cut off from the city.
Then the Lord will go forth
and fight against those nations,
as He fights in the day of battle.
And in that day His feet will stand on the Mount of Olives,
which faces Jerusalem on the east.
And the Mount of Olives shall be split in two,
from east to west,
making a very large valley;
half of the mountain shall move toward the north
and half of it toward the south.
Then you shall flee through My mountain valley,
for the mountain valley shall reach to Azal.
Yes, you shall flee
as you fled from the earthquake
in the days of Uzziah king of Judah.
Thus the Lord my God will come,
and all the saints with You.

Habakkuk 1:1-12 - The Prophet Questions God’s Judgments

The burden which the prophet Habakkuk saw.

Lord, how long shall I cry,
and You will not hear?
Even cry out to You, “Violence!”
and You will not save.
Why do You show me iniquity,
and cause me to see trouble?
For plundering and violence are before me;
there is strife, and contention arises.
Therefore the law is powerless,

and justice never goes forth.
For the wicked surround the righteous;
therefore perverse judgment proceeds.

“Look among the nations and watch—
be utterly astounded!
For I will work a work in your days
which you would not believe, though it were told you.
For indeed I am raising up the Chaldeans,
a bitter and hasty nation
which marches through the breadth of the earth,
to possess dwelling places that are not theirs.
They are terrible and dreadful;
their judgment and their dignity proceed from themselves.
Their horses also are swifter than leopards,
and more fierce than evening wolves.
Their chargers charge ahead;
their cavalry comes from afar;
they fly as the eagle that hastens to eat.
“They all come for violence;
their faces are set like the east wind.
They gather captives like sand.
They scoff at kings,
and princes are scorned by them.
They deride every stronghold,
for they heap up earthen mounds and seize it.
Then his mind changes, and he transgresses;
he commits offense,
ascribing this power to his god.”

Are You not from everlasting,
O Lord my God, my Holy One?
We shall not die.
O Lord, You have appointed them for judgment;
O Rock, You have marked them for correction.

Ezekiel 13:17-22

“Likewise, son of man, set your face against the daughters of your people, who prophesy out of their own heart; prophesy against them, and say, “Thus says the Lord God: “Woe to the women who sew magic charms on their sleeves and make veils for the heads of people of every height to hunt souls! Will you hunt the souls of My people, and keep yourselves alive? And will you profane Me among My people for handfuls of barley and for pieces of bread, killing people who should not die, and keeping people alive who should not live, by your lying to My people who listen to lies?”

“Therefore thus says the Lord God: “Behold, I am against your magic charms by which you hunt souls there like birds. I will tear them from your arms, and let the souls go, the souls you hunt like birds. I will also tear off your veils and deliver My people out of your hand, and they shall no longer be as prey in your hand. Then you shall know that I am the Lord.

“Because with lies you have made the heart of the righteous sad, whom I have not made sad; and you have strengthened the hands of the wicked, so that he does not turn from his wicked way to save his life.

New Testament Lections

Acts of the Apostles 22:30-23:16 – The Plot to Kill Paul

The next day, because he wanted to know for certain why he was accused by the Jews, he released him from his bonds, and commanded the chief priests and all their council to appear, and brought Paul down and set him before them.

Then Paul, looking earnestly at the council, said, “Men and brethren, I have lived in all good conscience before God until this day.” And the high priest Ananias commanded those who stood by him to strike him on the mouth. Then Paul said to him, “God will strike you, you whitewashed wall! For you sit to judge me according to the law, and do you command me to be struck contrary to the law?”

And those who stood by said, “Do you revile God’s high priest?”

Then Paul said, “I did not know, brethren, that he was the high priest; for it is written, “You shall not speak evil of a ruler of your people.”“

But when Paul perceived that one part were Sadducees and the other Pharisees, he cried out in the council, “Men and brethren, I am a Pharisee, the son of a Pharisee; concerning the hope and resurrection of the dead I am being judged!”

And when he had said this, a dissension arose between the Pharisees and the Sadducees; and the assembly was divided. For Sadducees say that there is no resurrection—and no angel or spirit; but the Pharisees confess both. Then there arose a loud outcry. And the scribes of the Pharisees’ party arose and protested, saying, “We find no evil in this man; but if a spirit or an angel has spoken to him, let us not fight against God.”

Now when there arose a great dissension, the commander, fearing lest Paul might be pulled to pieces by them, commanded the soldiers to go down and take him by force from among them, and bring him into the barracks.

But the following night the Lord stood by him and said, “Be of good cheer, Paul; for as you have testified for Me in Jerusalem, so you must also bear witness at Rome.”

And when it was day, some of the Jews banded together and bound themselves under an oath, saying that they would neither eat nor drink till they had killed Paul. Now there were more than forty who had formed this conspiracy. They came to the chief priests and elders, and said, “We have bound ourselves under a great oath that we will eat nothing until we have killed Paul. Now you, therefore, together with the council, suggest to the commander that he be brought down to you tomorrow, as though you were going to make further inquiries concerning him; but we are ready to kill him before he comes near.”

So when Paul’s sister’s son heard of their ambush, he went and entered the barracks and told Paul.

1 Corinthians 1:18-31 – Christ the Power and Wisdom of God; Glory only in the Lord

For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. For it is written:

“I will destroy the wisdom of the wise,

And bring to nothing the understanding of the prudent.”

Where is the wise? Where is the scribe? Where is the disputer of this age? Has not God made foolish the wisdom of this world? For since, in the wisdom of God, the world through

wisdom did not know God, it pleased God through the foolishness of the message preached to save those who believe. For Jews request a sign, and Greeks seek after wisdom; but we preach Christ crucified, to the Jews a stumbling block and to the Greeks foolishness, but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God. Because the foolishness of God is wiser than men, and the weakness of God is stronger than men.

For you see your calling, brethren, that not many wise according to the flesh, not many mighty, not many noble, are called. But God has chosen the foolish things of the world to put to shame the wise, and God has chosen the weak things of the world to put to shame the things which are mighty; and the base things of the world and the things which are despised God has chosen, and the things which are not, to bring to nothing the things that are, that no flesh should glory in His presence. But of Him you are in Christ Jesus, who became for us wisdom from God—and righteousness and sanctification and redemption—that, as it is written, “He who glories, let him glory in the Lord.”

Evangelion

Matthew 27:1-14

When morning came, all the chief priests and elders of the people plotted against Jesus to put Him to death. And when they had bound Him, they led Him away and delivered Him to Pontius Pilate the governor.

Then Judas, His betrayer, seeing that He had been condemned, was remorseful and brought back the thirty pieces of silver to the chief priests and elders, saying, “I have sinned by betraying innocent blood.”

And they said, “What is that to us? You see to it!”

Then he threw down the pieces of silver in the temple and departed, and went and hanged himself.

But the chief priests took the silver pieces and said, “It is not lawful to put them into the treasury, because they are the price of blood.” And they consulted together and bought with them the potter’s field, to bury strangers in. Therefore that field has been called the Field of Blood to this day.

Then was fulfilled what was spoken by Jeremiah the prophet, saying, “And they took the thirty pieces of silver, the value of Him who was priced, whom they of the children of Israel priced, and gave them for the potter’s field, as the Lord directed me.”

Now Jesus stood before the governor. And the governor asked Him, saying, “Are You the King of the Jews?”

Jesus said to him, “It is as you say.” And while He was being accused by the chief priests and elders, He answered nothing.

Then Pilate said to Him, “Do You not hear how many things they testify against You?” But He answered him not one word, so that the governor marveled greatly.

Mark 15:1-10

Immediately, in the morning, the chief priests held a consultation with the elders and scribes and the whole council; and they bound Jesus, led Him away, and delivered Him to Pilate. Then Pilate asked Him, “Are You the King of the Jews?”

He answered and said to him, “It is as you say.”

And the chief priests accused Him of many things, but He answered nothing. Then Pilate asked Him again, saying, “Do You answer nothing? See how many things they testify against You!” But Jesus still answered nothing, so that Pilate marveled.

Now at the feast he was accustomed to releasing one prisoner to them, whomever they requested. And there was one named Barabbas, who was chained with his fellow rebels; they had committed murder in the rebellion. Then the multitude, crying aloud, began to ask him to do just as he had always done for them. But Pilate answered them, saying, “Do you want me to release to you the King of the Jews?” For he knew that the chief priests had handed Him over because of envy.

Luke 22:66-71

As soon as it was day, the elders of the people, both chief priests and scribes, came together and led Him into their council, saying, “If You are the Christ, tell us.”

But He said to them, “If I tell you, you will by no means believe. And if I also ask you, you will by no means answer Me or let Me go. Hereafter the Son of Man will sit on the right hand of the power of God.”

Then they all said, “Are You then the Son of God?”

So He said to them, “You rightly say that I am.”

And they said, “What further testimony do we need? For we have heard it ourselves from His own mouth.”

John 18:28-40

Then they led Jesus from Caiaphas to the Praetorium, and it was early morning. But they themselves did not go into the Praetorium, lest they should be defiled, but that they might eat the Passover. Pilate then went out to them and said, “What accusation do you bring against this Man?”

They answered and said to him, “If He were not an evildoer, we would not have delivered Him up to you.”

Then Pilate said to them, “You take Him and judge Him according to your law.”

Therefore the Jews said to him, “It is not lawful for us to put anyone to death,” ³²that the saying of Jesus might be fulfilled which He spoke, signifying by what death He would die.

Then Pilate entered the Praetorium again, called Jesus, and said to Him, “Are You the King of the Jews?”

Jesus answered him, “Are you speaking for yourself about this, or did others tell you this concerning Me?”

Pilate answered, “Am I a Jew? Your own nation and the chief priests have delivered You to me. What have You done?”

Jesus answered, “My kingdom is not of this world. If My kingdom were of this world, My servants would fight, so that I should not be delivered to the Jews; but now My kingdom is not from here.”

Pilate therefore said to Him, “Are You a king then?”

Jesus answered, “You say rightly that I am a king. For this cause I was born, and for this cause I have come into the world, that I should bear witness to the truth. Everyone who is of the truth hears My voice.”

Pilate said to Him, “What is truth?” And when he had said this, he went out again to the Jews, and said to them, “I find no fault in Him at all.

“But you have a custom that I should release someone to you at the Passover. Do you therefore want me to release to you the King of the Jews?”

Then they all cried again, saying, “Not this Man, but Barabbas!” Now Barabbas was a robber.

Morning

Lord, it is good to give thanks to You and to sing praise to Your exalted name, to proclaim Your goodness in the morning and Your faithfulness in the night. Lord, hear my voice in the morning. May I be seen ready before You in the morning.

Lord, have compassion on Your people. Lord, pardon and forgive all our sins. Holy One, let Your right hand overshadow us and Your name heal our weaknesses.

qawmo

Syriac:

breekb mookbo-kbokb dahlofayn.

b'edono d-safro nandé w-nesgood leh

lamsbiho b-foruqan b-hasbeh w-mookokeh ❖ (Thrice)

Malayalam:

ñjangalkk" vēnti-yullā nintē thāz̄hāz̄hma vāz̄h-ththa-ppetta-thā-kunnu.

th^an peed̄dā thāz̄hma-kaḷāl nammé veentōn

msihā-yé praṇami-kkuka nāmee-yusha-ssil. (Thrice)

English:

Blessed is Your humiliation for our sake!

In the morning let us bow before Christ

Who saved us by his debasement and suffering. (Thrice)

lokb mor tesbbuhto w-labookh eeyqoro ...

Our Father ...

tloth sho'in

Third Hour

qawmo

Syriac:

breekh mookho-kbokh dahlofayn.

mshihō d-shoth'o'al b-deeno men 'abdeh

hoon lan byoom deenok wethbrahām'alayn ❖ (Thrice)

Malayalam:

ñjangalkk^a vēnti-yullā nintē thāz̄hāz̄h^ama vāz̄h-ththa-ppetta-thā-kunnu.

visthāre dās^a n chōdy^a m cheythav^a nām mshiba!

nin vidhi nāḷ daya ñjangaḷ-kekaṛuḷka. (Thrice)

English:

Blessed is Your humiliation for our sake!

O Christ! Whom the servant mocked—at judgement,
Have me—rcy on us on Your day—of judgement. (Thrice)

Syriac:

lokh mor teshbuhto w-labookh eeyqoro

wal-ruho d-qudsho segdtho w-rumromo.

'alayn haṭoyé rahmé wahnono.

nethfath-boon tar 'ay w-ooreesblem dal 'el.

w-ne 'loon ṣlawothan qdom beem damshihō ❖

shubho lokh moran.

shubho lokh moran.

shubho lokh sabaran l'olam ❖ *barekhamor* ❖

Malayalam:

nāthā!—stbuti ninakkum thāth^a n—nādaravum

paṛṣu—ddbāthmā-vinu pukaḷhum—vaṇdana-rum

pāpi—kaḷ-ati-yāṛil dayavu—ṇtā-kaṇamé

mēl-oorishalēm vāthil thura—nnatiyāṛudé

prārthhana pookaṇamé simhāsana savidhé

sthōth^a m—kārththāvé sthōth^a m—kārththāvé

nithy^a m—śaraṇavumé sthōth^a m—barekhamor.

Third Hour

English Poem: (Loosely Translated)

O Lord, we praise Thee, esteem to the Father
Glory and honor to the Holy Ghost
Have Thy mercy on us sinners that our
Prayers reach by the throne above Jerusalem
O Lord, we praise Thee
Praise Lord, Lord we praise
Our refuge for ever more. *Barekhamor.*

English (Prose):

Glory to You! O Lord, honor to Your
Father, worship and exaltation to the
Holy Spirit and mercy and compassion
upon us sinners. May the doors of
Jerusalem above open that our prayers
enter before Christ's judgement seat.
Glory to You, Our Lord. Glory to You,
Our Lord. Glory to You, Our Hope
forever. *Barekhamor.*

Our Father ...

Psalms 51

'enyono

(Response)

(qolo d-yorthēb d-karmo)

1. *nāth^a n-nethirāy yoodanmār
babaḷ^m kootti maṛathbin-mēl
av^r thannē kroosī-chchayyō.*
2. *ninnān-utayōn vidbi nilayé
dōshi-kaḷāl paṛi-hāsi-thanāy
th^a n m^r thiyāl-ulak^a m veēntu.*
3. *mesrēn-atima-yozḥi-chchōnām
mshibāyē kroosī-chcheetān
vēšya vidbee-šanno-talaṛi.*
4. *paṛi-hāsa-ththotu mshibāyē
d^r mbbi-kaḷ kootti-kkoṭti-ha-pōy
kola-vidbi nētū-kayum cheythu.*
5. *ādāminé s^r shti-chchōnā—
mutayōn thr^r kkaī-kālu-kaḷil
āni thara-chchār malsarī-k^a l. barekhamor.*

shubho ...

men 'olam ...

6. *ñj^r ngal-kkāy bhoovil-ir^a ngi
thiṛu-bitha-moté māna-vanāy
stbōthr^a m nin dayavinu nātha!*

stowmen qalos. quryelayson.

[*Proemion-Sedro*]

(*qolo d-quqoyo*)

1. *akbilānta-ththi-nnuta-yōnté yādyajⁿ n vellī-diné*
sehyōnee-nnum gathanāy moonnām maṇi nē^r m
sr^s shti-gaṇa-ththin—ṛakshaka-nuté thoḷil
zgeppa-vachchu—gogulthā-yētti
zgeppāyil m^r thanāy lōk^a m paṛi-ṛa—kshi-chchōnām
daiva-suthann^a sthuthi-yakhi^a m ēṭṭee—tu-nneng^a l
halelooyab-w-halelooyab. barekḥmor.

shubho ...
men ʿolam ...

2. *ulakin prabbayām neethi mahā-ṛavi-yā—kum th^a nné*
zgeppā-mēl sabba kaṇtu th^a n danta—na muri-vu-kaḷé
kai-kaḷi-lāṇi—vilāvil kuntha-mathum
kaṇtavaḷ keṇu—thiṛu-savidhé chennu
“ṇjangaḷ-kekāy m^r thi-yēṭṭoné! ninné—yen sutharum
ṇjānum chērnnu vaṇangu-nnu” ennē-v^a m chonnāḷ
halelooyab-w-halelooyab. moryo...

[*ʿetro*]

(Prayer of Incense)

1. *jāthi-kaḷ-akhi^a m kētti-tuvin*
bhoo-vasi-kaḷé! śraddhi-ppin
kroośi-chchāḷ maṛa-matthi-lāy th^a n
nāth^a né gogulthā mala-mēl
kuntha-ththāl mārvu pīlarnnu
lōka-ththin paṛi-ṛakshay-kekāy
niṇa-motu jala-vu-mathee—nnozhuki. barekḥmor.

shubho ...
men ʿolam ...

2. *suthané vidhi-chcha vidhi-nāth^a n*
vella-ththāl kai-kaḷ kaḥuki
chonnā “nee puṇya-niṇa-ththin
p^a nk-ēthu-meni-keki-llé”-nnāy
atta-basi-chchā-ṛee-ṛudhi-r^a m
ṇjanga-lilum santhatthi-melum
vannu bhavi-kekatté—nnā—lum.

bothé d-ḥasho

(Versicles of the Passion)

*atīyār-kkāy nee-yētorū peeddā—
thāzḥma-kaletṯ^a m mahith^a m nāḥā!*

1. *thāḥa-notonni-chchā-kāsa-ththé
nirmmi-chchōné-yav^a r thādī-chchu
niḡdyā kroosa-var^a av^a n-ēl-ppichchu
lōkaththin puḡ-yāba-ththinnāy
gōgultḥā-mēl th^a nnē thookki.*
2. *paru-dee-sāyilē śobhitha vasthr^a m
ādām hawwāy-kkuta-yōnēki
ādāmy^a r th^a n vasa^a m cheenthi
paru-dee-sayilē nanma-kke-thiṯāy
th^a nn-anki-kkav^a r chitti-yu-mittu.*
3. *yaja-mān^a n velaykku viḷi-chcha
ś^a l sēva-kaṯām sabba th^a n makke^a !
amala sthuthi-ka-ḷarppi-kkatté
ādy^a m vannōr pōla-lennāl
th^a n hāsāy-kkav^a r sthuthi-yē-ttunnu.*

*ninnē vidhi-chchōr vidhi-yēlkkumbōḷ
vidhi-yēl-kkaṯuthé nāḥā! ḡjangaḷ.*

moryo raḥem ...

bo'utho d-mor aphrem

(Petition of Mor Aphrem)

*karththāvé kr^a pa cheyyanamé
valiyorū nin hāshā-yathināl
hāshāyil pankarūḷ ḡjangaḷ—
kkavakāś^a m nin řājya—ththil
dēvā! daya-yuḡtā-kēḡ^a m
nāḥā! kr^a pa thōnnē-ḡam-ānpāl.*

Our Lord, have mercy upon us by Your great Passion on account of us.
May we be partakers of Your Passion and inheritors of Your kingdom.
Have mercy upon us, O God! O Lord, have mercy and compassion on us!

1. *vēllī-diné dōshi-kē^a ! th^a nnē
kaḷḷan-mār-kki-tayil thookki
ś^a shti-kē^a ! nāḥā^a né sleebā-yil
kaṡṡa-thi-nāl-iṯulu dhaṯi-chchu*

zgeppā-mēl tḥⁿ thiṛu-sabd^m
kēttathu sṛ^u sḥti-kaḷ śraddhi-chchbu
cheru bhavané řava-mennō-n^m
bboo-varuthi-kaḷi-lu-mathu kēttu
mooka pṛ^u kṛ^u thi-kaḷ nātḥ^u nté
thiṛu-sabd^m kētti-laki-vaśāy
śapṭha jana-ththinu kashta-thayum
duṛṭhavu-me-nnul-ghōshi-chchbu. dēva ...

2. anyā-yakkār maddhyē-yi—
nnav^r mshibāyē kroosī-chchbu
madhu-řaththi-nnu-ravām tḥⁿ né
kaypum kāti-yu-mēl-ppichchbu
rāja-kīřēel^m muta-yunnō—
nav^r -řēki kaṇṭaka makut^m
ēden kākukum kuntha-ththé
neekki-yavanté vilā-ppuramā
śāpa-grastḥar yoodan-mār
kunth^m koṇtu pīlar-nnayyō
nee daiva-ththin suthan-enkīl
sleebā-yeennu-mir^u ngi vařoo
ē^u m paři-hāsa-ththōtā—
kroosāka-řatta-hasi-chchayyō
akrama janathayé śāsippan
tḥⁿ kalppana-yāl mir^u—tha-řē—tṭu. dēva...

3. jaya-mērum mshibā rājā!
nin thri-thwa-ththinu stḥuthi sathatḥ^m
kashta-tha-yeennu-yiře-ththi-yathām
nithya-thayé vāzḥthū-nneng^u!
thava mabi-mōnnathi veḷi-vāya
nařa janma-ththinu stḥuthi sathatḥ^m
nin mabi-māvi-nnuna-thiyé
thāzḥ-thiya vinaya-ththinu sthō-thr^m
tḥⁿ hāsa-yāl vanchana-yi—
nnadhi-kāřaththil ninnu sabha
paři-řakshi-thanāy theer-nathināl
sabha ninné stḥuthi cheyunnū.
nee-yari-yi-chcathi-nanu-sāř^m
thiṛu-meyyil peedḍa sabichchbu
peedḍa-yil ninnu-nathi poonta
ninnō-tum nin thātḥa-notum
pāvana roohā-yōtum chēr—
nnadhi-vās^m cheyvōn—nee—thān. dēva...

4. moonnām maṇi nēřathth-ādām
avanuté paru-deesā pooki
moonnām maṇi-yil śapṭha-jar^m

zgeppā-mél ninné thookki
 zgeppoo-sāyilē muri-vukaḷāl
 pari-ṛaksbi-tba sabhayil ninnum
 sthuthi gānanga-ḷathāl ninté
 mahima-kalé sthō-thr^am cheyvoo
 ninné-yaya-chchoṛu thātba-nnum
 súddhā-tbmā-vinnum sathatb^am
 sthuthi-yathu-māra-dhana-kalumee
 neṛa-ththum ellā—nā—ḷum. devā...

karththāvé kr^apa cheyyanamé
 valiyōru nin hāshā-yathināl
 hāshāyil pankarūḷ ṅjāngal—
 kekavakās^am nin ṛājya—ththil
 devā! daya-yuṇṭakēṇ^am
 nāḥa! krupa thōnnē-ṇam-anpāl.

(qolo d-qum phawlos)

piḗha-akhil^am pōkkum kuṇṇjā-tathi dhany^an
 sthuthi ṛudhi-lā-lakhil^am—mōchi-ppōné.

1. pāvana-mām thanté jeeva-nezḥum yāga—
 zgeppā-yé kāṇmān gatha-ṛāyee jar^am
 “ninné-yati-chchōnā—ṛennōthbu mshihā!”
 enn-attahasichch-avaṛ-ākshē-pichchu
 kuththum daṇṭa-navum kshama-yō-tangē-ttān
 niṇḍi-chchār th^anné kōpa-mathu—muntā—yi—llā
 albutba kuṇjā-tin—maṛa-ma-tbi-nuté charé
 āghōsha-ththōté kāṇmān chennu.
2. kuṛišum thoḷin-mē—lēnthi nata-nnōné
 ebrā-yangana-mār—kaṇṭathi khēdāl
 āthmee—yanand^am—nalkee-tunnō-nāy
 av^aṛā-ṛ^am bi-chchu prala-piḥa gān^am
 “mshihā-ṛājāvé! engiba pōkunnu
 entbi-nnēthbu-nnee kuṛišu maṛ^am ṛa—ksha—kané—nee !
 dāveedin gān^am thambuṛu nādaththō—
 tav^ar pati-yathi-khēda-ththotu kēnu.
3. kroo-sēnthee-tunnā mshihāyé kaṇṭ^a
 ala-mura-yōtā sthree-gaṇa-mathu kēnu
 avaṛé nōkki ṛaksba-kanee-vidha-mōthi
 nāri-kalé ! kēzhu-nnēthinu ningaḷ?
 en pērkēy ningaḷ mura-viḷi koo-ttēntā
 thava sutḥarē-yōrth^a avaṛutē pērkēy vi—lapi—ppin
 yēru-sbalēmé ! nin nāsa-mithā-sann^am

chitha-reetum noon^a m sutba-řatima-kałay.

4. *akhi-lānta-nga-ļeyum ēnthu-nnadhi-nāth^a n*
gōgultbā malayil chērn-āgathanāy
pra-kr^a thi-kałin seema-kał s^a m-sthāpi-chchōné
gōgultbā-yin-mēl dushta-janangał
kuriśu-mar^a m nātti ava-řa-vané thookki
āñi thara-chchayyo th^a nnuté thr^a—kkai—kā—lukałil
dharma vibee-nan-mā-řuta-yoné tharū-vil
nagnatha-yōtayyō thookkee-tunnu.
5. *s^a shtāvām dai^a m kuriśu mařa-ththim-mēl*
kroośi-thanāy-theernnu gōgultbā-mēl
ava-řezhuthi thookki israyē-linté
řājāvām mshihā řaksha-kanenn^a
paři-bāsa-ththoté—veeñu vañangi-yav^a ř
“mshihā řājāvé! sthuthi-thé”-ye—nnō—thi-kkoñ^a
pāpā-ndhan-māřām dushta-jana-ththinté
mabi-māvukał-akhił^a m neethi-yari-ñju.

(*qolo d-o tagorē*)

[*woy lekħ sehyoon dařlabtheey lamsbeħo*
n-thoobaykħ ēedto d-rom qolekħ b-theshbuħtho❖]

mshī—hāyē kroo-śi-chcha-vałām seeyōné!
hā kasht^a m thé sabbayō sou-bhāgya-vathi.

1. *nyāya-sthā-né mawn^a m poo-řtati-yēttān*
yēshuvinē pr^a thi-yida-mārththu pai-śoo-nyar
“vidhi karthā ñjangalé niñdi-kkum
yousephin makané kroośikkā”
sukha dāthā-vinē niřa-si-chcha-thināl bhoō—kambi-tha-māy.
2. *thān-ati-yētta-ppōł vānōr bbrama-mārnnu*
dusht^a n-māř-utayōné niñdi-chcha-thināl
chira-kōngi-yavařé naśi-ppi-ppān
nāthāngy^a m avaré pin-mātti
thiřu-bitha-māy pařhi-yēttān agni-may^a r śāntharū-māy.
3. *nyā-yā-dhi-pathé! paři-śōdhi-kkuka niyam^a m*
neethi-gñjané-yořu nālum kollu-nnilla
kaññiñu kaññe-nnallō niyam^a m
mshī-bāyo kuřu-tanu kaññēki
niyam^a m kañi-chchi-tukā nin neethi enthi-tha-bō.
4. *hanthā-venkil entbuřa-cheyvoo niyam^a m*

*uyi-řekunnō-nenth-anu-bhava-mōtbunnu
vidhava sutb^an yāyeerōs suthayum
lāz̄a-rasum mr^athi-yārnnu-yir pooṣtu
vanni-tuvin niṇdi-ppin msh̄i-bāyin kroo-sakarē.*

5. *kōmaḷa gāthr^an ādām pāp^am chey-thān
avané veenti-tuvān-utayōn nila-koṣtu
yajamān^an th^an dāsanu-veṇti
ati-yēṭṭi-ttati-mathtb^am neekki
dōshiyé s^am-řaks̄hi-ppān nir-dōshi ati-yēṭṭu.*
6. *pāvana řudhi-r^am ṇjetti-tuvin kroośa-kařé!
thāvaka nagař^am athināl soonya-mathā-keum
yēřu-sbalamé! nin mahima-kaḷum
chama-ya-ma-thum nās^am poo-keetum
nin vidhi-yēṭṭōn th^anté kroośāl ninné muti-kkum.*
7. *nyā-yādhi-pathé! veḷi-vākkeke-tuka neethi
neethi-gñjané-ya-nyā-yakkar piti kooti
kayē-ny^ar řakt̄ha-kkothi-y^anmār
mōbi-ppoo pāvana niṇa-mathi-nāy
vidhi nāḥā! kařu-thuka nee nās^am poo-ntee-tāthé.*
8. *nāḥā! ninnāl řaks̄hi-tha-mām nāvu-kaḷum
vāy-kaḷum ninté sneha-ththé sthuthi cheywoo
sthuthi nāḥā! nařu-nāy theer-nōné!
sthuthi nāḥā! kroo-si-thana-yōné!
swar-gāřō-hāl pāp^am theertha-vané! sthōthr^am thé.*

soghitho

(qolo d-sbubho lokh mor d-lokh sogden)

1. *ghā-thaki-yé vennōn msh̄i-hā
kroo-saki sehyōné veez̄h-ththi
snehāl thiřu-sabha-yuté sutha-řām
viśwa-sth^an-māřé chēr-ththān.*
2. *aṇali pāmbin kroo-tt^angal
pesabā nāl kooti-yatu-ththbu
sukha dayaka nāḥ^anne-thiřāy
goodā-lōcha-na cheythallō.*
3. *ēru-masōya thee-kooti
athu dur-mana-ssālā-ḷi-chchbu
ālō-chana-yā-yudha-mākkei
řaks̄ha-ka-nethi-řāy ch^athi theerthbu.*

4. *zgee-ppāyin-mēl nagna-tha-yāl*
kroosi-th^an-ēshu-vinē-kkaṇṭ^a
ala-mura-yō-tē-ru-shalēmīl
nāri-kaḷ kēzhu-nnathu kēttēn.
5. *thā-thāthmaja-nuté nagna-thayé*
kāṇān vahi-yāthé soory^an
th^an kiṛa-nang^a! mara-vākki
chandran řekthā-mbaṛa-mārnnu.
6. *muri-vēta kaṛang^al kaṇṭ^a*
tharūni-kaḷ potti-kē-ṇēṭṭ^am
kaṇṇeer katalu chama-chchēv^am
dukbi-tha bhavana-mav^ar pooki.
7. *loka-ththinu dāb^am theer-ppān*
jeeva jaḷ^am nal-kiya nāthā—
nnēki-yav^ar kai-ppum kāti—
yu-makkai sōshi-chchi-lla-yyō.
8. *māthāvum śishy^an-mārum*
you-sēphum thēngi-kkēṇār
niṇda-ka-řāchā-ry^an-māṛāl
vati-yāl-utayōn-ati-yēṭṭu.
9. *kaṇkaḷ-nyar-ththi swarga-ththé—*
kkutayōn thātha-noḷ^ar-ththi-chchu
“thāthā! ennā-thmā-vinē ṇjān
th^a-kkai-kaḷil-arppi-kkunnu.”
10. *dēvālaya mara keeriyabō*
chavaḷa-ththāl th^an mey-keeri
m^ath^ar kallara-yeennum gathaṛāy
dushta-janaththé sāsichchu.
11. *řaktha-kkothiy^ar yoodan-mār*
peelaththōsō-titha-mōthi
“kallara kaṇṇān sēna-kaḷō—
tā-gṇjā-pikkeu-ka vidhi nāthā.”
12. *thāthmaja vachan^am nāth^an*
thiṛu meyyil kashtatha-yēṭṭu
kroosi-th^anāyōn th^an řudhi-řāl
sāththā-notu paka veetti-yabō.
13. *th^an thiṛu-mēni-yathin-mēlā—*
dush^am-mār peedda-kaḷ-ēṭṭi
ā nagaṛ^am nisśē-sh^am th^an

krōdhā-gni-yathbil ventbu-řuki.

Evangelion

Matthew 27:26-30

Then he released Barabbas to them; and when he had scourged Jesus, he delivered Him to be crucified.

Then the soldiers of the governor took Jesus into the Praetorium and gathered the whole garrison around Him. And they stripped Him and put a scarlet robe on Him. When they had twisted a crown of thorns, they put it on His head, and a reed in His right hand. And they bowed the knee before Him and mocked Him, saying, "Hail, King of the Jews!" Then they spat on Him, and took the reed and struck Him on the head.

Mark 15:21-22

Then they compelled a certain man, Simon a Cyrenian, the father of Alexander and Rufus, as he was coming out of the country and passing by, to bear His cross. And they brought Him to the place Golgotha, which is translated, Place of a Skull.

Luke 23:26-29

Now as they led Him away, they laid hold of a certain man, Simon a Cyrenian, who was coming from the country, and on him they laid the cross that he might bear it after Jesus.

And a great multitude of the people followed Him, and women who also mourned and lamented Him. But Jesus, turning to them, said, "Daughters of Jerusalem, do not weep for Me, but weep for yourselves and for your children. For indeed the days are coming in which they will say, "Blessed are the barren, wombs that never bore, and breasts which never nursed!"

John 19:5-11

Then Jesus came out, wearing the crown of thorns and the purple robe. And Pilate said to them, "Behold the Man!"

Therefore, when the chief priests and officers saw Him, they cried out, saying, "Crucify Him, crucify Him!"

Pilate said to them, "You take Him and crucify Him, for I find no fault in Him."

The Jews answered him, "We have a law, and according to our law He ought to die, because He made Himself the Son of God."

Therefore, when Pilate heard that saying, he was the more afraid, and went again into the Praetorium, and said to Jesus, "Where are You from?" But Jesus gave him no answer.

Then Pilate said to Him, "Are You not speaking to me? Do You not know that I have power to crucify You, and power to release You?"

Jesus answered, "You could have no power at all against Me unless it had been given you from above. Therefore the one who delivered Me to you has the greater sin."

qawmo

Syriac:

*mshihō deth-nagad b-deeno men ʿabdeh
hoonlan byoom deenokh wethrahām ʿalayn* ❖ (Thrice)

Malayalam (Poem):

Service Book of the Holy Friday of Passion

ñjangalkkē^u vēnti-yullā nintē thāz̄hāz̄h̄ma vāz̄h-ththa-ppetta-thā-kunnu.
visthāre dās^an chōdy^m cheytha-vanām mshibā!
nin vidbi nāl̄ daya ñjangaḷ-kkaṛuḷka. (Thrice)

Malayalam (Prose):

ñjangalkkē^u vēnti-yullā nintē thāz̄hāz̄h̄ma vāz̄h-ththa-ppetta-thā-kunnu.
visthāra samayathl^u dāsanāl chōdyam cheyya-ppetta-vanāya mshibā thambuṛānē! nintē nyāya visthāra-ththintē
nāl̄il̄l̄ daya-vōtē ñjanga-ḷōt^u kaṛuṇa cheyyē-namē.

English:

Blessed is Your humiliation for our sake!

O Christ! Who was questioned by the servant at judgement,
Have mercy on us on the day of judgement. (Thrice)

lokh mor teshbuhto w-labookh eeyqoro...

Our Father ...

sheth sho'in (phalgeh d-yawmo)

Sixth Hour (Noon)

qawmo

Syriac:

breekh mookbo-kbokh dahlofayn.

*mshihō deth-bazāh b-deeno men ʿabdeh
hoonlan byoom deenokh wethrahām ʿalayn❖ (Thrice)*

Malayalam:

ñjangalkēᵛ vēnti-yuḷḷa nintē thāz̄hāz̄h̄ma vāz̄h-ththa-ppetta-thā-kunnu.

*dās^a n vidhi nilayē paṛibās^a m cheythōn mshihā!
nin vidhi dina-manpāl krupa cheykā. (Thrice)*

English:

Blessed is Your humiliation for our sake!

O Christ! Who the servant scoffed at judgement,
Have mercy on us on Your day of judgement. (Thrice)

Syriac:

*lokh mor teshbuhto w-labookh eeyqoro
wal-ruho d-qudsbo segdtho w-rumromo.
ʿalayn haṭoyé rahmé wahnono.
nethfath-hoon tar ʿay w-ooreeshlem dal ʿel.
w-ne ʿloon ṣlawothan qdom beem damshihō❖
shubho lokh moran.
shubho lokh moran.
shubho lokh sabaran l'olam❖ barekhamor❖*

Malayalam:

*nāthā!—stbutthi ninakkeum thāth^a n—nādaravum
paṛiśu—ddhāthmā-vinu pukaaz̄hum—vaṇdana-vum
pāpi—kaḷ-ati-yāṛil dayavu—ṇtā-kaṇamé
mēl-oorishalēm vāthil thura—nmatiyāṛudé
prārththana pookaṇamé simhāsana saividhé
sthōth^a m—kārththavé sthōth^a m—kārththavé
nithy^a m—śaṇaṇavumé sthōth^a m—barekhamor.*

Service Book of the Holy Friday of Passion

English Poem: (Loosely Translated)

O Lord, we praise Thee, esteem to the Father
Glory and honor to the Holy Ghost
Have Thy mercy on us sinners that our
Prayers reach by the throne above Jerusalem
O Lord, we praise Thee
Praise Lord, Lord we praise
Our refuge for ever more. *Barekhamor.*

English (Prose):

Glory to You! O Lord, honor to Your
Father, worship and exaltation to the
Holy Spirit and mercy and compassion
upon us sinners. May the doors of
Jerusalem above open that our prayers
enter before Christ's judgement seat.
Glory to You, Our Lord. Glory to You,
Our Lord. Glory to You, Our Hope
forever. *Barekhamor.*

Our Father ...

Psalms 51

'enyono

(Response)

(qolo d-haw dabwo bukbro)

1. *zgeppāyūm kashtatba-yathu-mēṭṭ' muḷ-muti*
šīrassil aṇiṇjoné! devā daya-yuṇṭa-kaṇamé.
2. *ādām su-thar'ivařé řaksshi-ppān swēshtāl*
mařam-athil vāhana-mēri-yoné devā! ...
3. *th'n pērkēkāy muḷ-muti nirmmichchu ni—ṇda—*
ykkēkāy th'n šīrassi-lavar vachchu devā! ...
4. *kuřšīn-mēl th'nné-kkaṇṭa-ppōḷ ka—thiřon*
kathi-řukaḷ māyi-chchu devā! ... barekhamor.

shubho ...

men 'olam ...

5. *th'n keroosāl—ñjangaté varggathbé-yē—ṭṭān*
thāzḥmayotā-gathané sthōth' m devā! ...

[Proemion-Sedro]

(qolo d-mshiho nařareh l'idtokh)

1. *daiṃ' m keroosil thoongj-yabō*
si' shti-gaṇ' m vilapi-kkunnu.
peelā-ththōsin savidha-ththil
šīrassu kunichchu nila-koṇṭa
daiṃ-athmajané kaṇṭōřām

*vānava-sēnakaḷ-īlakīyahō
bhaya sambra-mōtav^a r ninnu
dush-karmi-kaḷutē koottangaḷ
nāḥanē paḥbās^a m cheyṭhu
athu-koṅt-utanē pakalōn ṭh^a n
kīra-ṅangalē nish-prabha-mākeki
bboomi virachchu āzbatḥthin
ati-vāraṅgaḷ-athu-mīlaki
srusṭikaḷē perunnōné
niṅḍiṭha poozḥi vidhi-kkunnu. barekḥmor.*

*shubḥo ...
men ʿolam ...*

2. *ṭh^a n nāḥ^a n ṭhīru savi-dba-ṭḥṭbil
ṭhaḥvil thookka ppetta-vanām
kaḷḷan cholliya viśwās^a m
srēḥṭa-mathum sathyavu-mathré
ṭh^a n piḥḥa pōkeke-taṅa-menn^a
vinaya-ṭḥṭbō-tav^a n arṭḥṭhi-chchu
ṭh^a n kai-kālukaḷ-āṅi-kaḷāl
kroosil cherṭḥṭhu thara-chchayyō
shemavoon keeppā vittōti
ṅjāvanē-yari-yillenn^a
āṅayo-tava-neṭṭu paraṅju
yoobāno-notu śishya gaṅ^a m
ṭh^a nnē-yupē-ksbi-chchōti-ppōy
ennāl ṭh^a n vala bhāga-ṭḥṭbā—
kola-pāṭhaki-yee-vidha-mōḥi
“kartḥṭhāvē nin rāyia-ṭḥṭbil
nee-yezḥu-nnaḷli vaḥu-nnē^a m
ōrkaḥṅa-mennē-yen nāḥā!”
kenjichi-yav^a n msbiha—yō—tāy.*

moryo raḥem ...

[ʿetro]

(Prayer of Incense)

(golo d-haw safro rabo)

1. *avanē kroosī-kkenna-ttabasi-chchōḥā—
dushṭa-jan^a m ṭh^a nnē kroosī-ppathu kaṅ^a
aḥi-kōp^a m poonto-ḥeerē doo-ṭh^a n-mār
koot^a m kooti-yava-ḥanyo-ny^a m chēnn^a
halelooya—
ā dush-kkarmikaḷē nihani-ppā-nethṭhi. barekḥmor.*

shubho ...
men ʿolam ...

2. *simbāsana-mēri m^a ḡ-katta ḡje-ḡiḡju*
nyāyā-dhīpa-nee-śané visthā-r^am cheythbu
thookki-tu-kēshu-viné maḡa-ḡārhan-avan thān
barabāsīné vituke-nnār-ththbu saprēn-mār
halelooya—
av^ar th^an nāma-ththé māyi-chchōn dhany^an.

bothé d-ḡasho

(Versicles of the Passion)

atīyār-kkāy nee-yēttoḡu peeddā—
thāzhma-kaḡētt^am mahith^am nāthā!

1. *bbōshan-māḡā—miḡūḡin makkaḡ*
daivā-tma-janām kuḡḡjā-tathīné
gōgultā-mēl kroosīl thookki
nanma-kaḡ akhil^am nalkiyavann^a
kaippu kalarḡna kāti-yumēki.
2. *yeeboodyā-yi—lé dusbtatha ka—ḡt^a*
pāra-kkoot^am potti chithari
maḡḡā—lādā—miné nirmi-chcha
kai-kaḡil āḡi tharachcha-ppōzhum
yoodar hr^a dayam vyathā-yārnillā.
3. *tharūvin-mēlā—simba-kkutti*
garjji-ppathu kētt-iḡūḡin sutharām
jambu-kaḡōti ḡje—tti piśā-chum
chatbivin pathiyām sāththān tha—ḡtē
makut^am veeḡa-thināl vilapichchu.

ninné vidhi-chchōr vidhi-yēl-kkumbōḡ
vidhi-yēl-kkaḡuthé nāthā ḡjangaḡ. moryo ...

boʿutho d-mor yaʿqub

(Petition of Mor Jacob)

peeddā—maḡan^am kashtatha-kaḡkkāy vannōn ma—shibā!
prār-ththana kētt-ati-yāḡutē mēl daya-vuḡtā—kēḡ^am
dēva! daya-yuḡtā-kēḡ^am—nāthā! kr^apa thōnnē-ḡa-manpāl

1. *daiveeka kuḡḡjātu bali-kkāyi-nnā-gathanāyi*

*bali-cheyvān keroosāka-řāchāryan-māřūy ninnu
gōgultbthā mala-mukaļil sleebā mařamavār nātti
kōñin thala-yām silayé dushtar dañdi-ppichchu
bhoovāna-ththīn maddhyé-yathīnē thoonyāy nātti
ulakin bhār^m thāngān veeřan polé ninnān. devā! ...*

2. *maddhyāné-yiřūļal bhoothala-mathu maravāy theernnu
jyōthi-sukaļ—kektayōn thānne-nnathīnāl velivāyi
dyutbi-mayané gbōshi-ppānni-nnastha-may^m vannu
keroosi-thanēshu daivā-thmajané-nnulak^a thēri
ādām maddhyāna-mathil vr^a ksba phal^m bhakshi-chchu
th^a n kut^ř m bōdhi-chavan-iļaki lajji-thanāyi. devā! ...*
3. *sarppa-ththāl vasthrā-kshepi-thanām nr^a pané mara-ppān
avasařa-mēki pakal-athilē-kkāy řāvu kařēri
th^a n nāth^a n nagnatha kāñāyvan-atiyān pakalon
kadtinā-kshep^a m kañtee-tāyvān kañkaļ pootti
shem yāphēthth-ennivare-ppolé řavi chandran-mār
nōhi-nnutayōn nagnatha kāñāthé mukb^a m mooti
tharūvin-meethé neethi mabā-řavi thoongee-tumbōļ
engané řjan sr^a shtikaļil udikēkum sooryan chonnān. devā! ...*
4. *chōřar-kkitayil karthané nagn^a m pakal kañta-ppōļ
ēthu vidh^a m pakalo-navanuté prabha kāñi-chcheetum
nikhil^m m jyōthir-niřayāl nirayum souřa—yooth^a m
tharūvil thann-utayōné kañta-ppō-ļiřu-ļārnnu. devā! ...*
5. *madhyāné nagnatha pooñtu sutb^a n keroosil mēvi
th^a n šabd^m m kēttu vira-chchādā-manthaka sarpp^a m
upama-kaļ th^a n pořūlu nirañja-valām hāshā vellī!
ninni-luļa-vāya-va varññi-ppānen vāy-pōřā
ārām dinam-ādāminu paru-deesa nasbtam-athāy
anné divas^a m dai-vāthma-janum zqeppāyēri. devā! ...*

*pouřo-hithy^a m—prava-chana vařa-vum řāja—thwa-mathum
neengi yoodan-marē! ningaté bhavan^a m soony^a m
devā! daya-yuñtā-keñ^a m—nāthā! kr^a pa thōnnē-řa-manpāl.*

(qolo d-qum fawlos)

*bali-kaļé māycheetum—thiřu bali mahitb^a m thān
punya-meřhum divya-baliyé sthōth^a m.*

1. *agni řathatbthil—vāhana-mēru-nnōné
keroosathil-an^a ř-ēřti—vellī dinatbthil
cherththu thara-chchar th^a n pañikaļé keroosil
mana-ssali-villāthé th^a n kālu-kaļum*

āngya-ththālu-yařavu-māzhavu-mēnthu-nnōn
thiřu-vishta-ththālē thaniyē kroo—śu-mar^a—mē—ntbi
th^an prabha-yil eerēn-mār chooļu-nnōné
nagna-nathāy zqeppā-mēl-av^r r thookki.

2. *veļli-diné nikbil^m sr^a shtikaļum kēnu*
nāři-kalē-kāthma-ja kashta-thakaļ-kkāy
dukbitba bhava-naththé suthanāy nirmmi-cbchu
swargeeyā-dyajané prathi-yav^r r kēnu
dyuthi-yā-lamba-řavum—pāra-kaļāl bhoovum
m^r tharāl qaba-rukaļum—th^an thiřu-mahima—ghō—shichchu
th^an mahimā-vintē sthithi-yariyā-ththōrā
kroo-saka vr^a ndangaļ-andhatba poontu.
3. *veļli-diné bhoovil kooři-řu-ļuntāyi*
nibi-marūtē prava-chana-mathu nira-vēri
pai-soonya-ththāl vadba-mēttō-nāmādyā—
sutha-nutē perkkāy nila-viļi-yathu-mēri
moodda-jana-ththinn^a bahu-dōsb^a m nērnān
dvesha-kařutē mod^m ādbi-vyā—dhi—yumāy—māri
thannē maru-ththōr thannā-mōda-ppērunāļ
dukba vināśa-ththhin peřunnā-ļāyi.
4. *veļli-diné nāth^a n parudeesil chenn^a*
“ādāmē! neey-eng” ennu viļichchu
“thāthā! neey-ennē kai-vittathu-menthé”
nnee divas^a m nāth^a n tharūvil kēnu
veļli-diné sarppam vanchichch-ādaththé
veļli-diné nāth^a n ādaththin-pi—zhayum—pokeki
andha-thayāl bōdha beenatha prāpichcha
jana-thathi-mēl pakalōn koo-ři-řu-ļār-nnu.
5. *thannē vahi-chchōrā-kkuřiśu mar^a m kēnu*
azha-lōti-nnēi^m mura-viļi kootti
“kashta-meni-kkayyō! nījā-nēt^m m pāpi
dōsha-phal^m m nījānen řakscha-ka-nēki
mazha maņj-ālenne pōttiya nāthenn^a
naņdi vibee-nathayāl kroośu-mar^a m nījā—nava—nēki
saka-lādbee-shwa-řané kroośil nibani-chcha
dur-mathi-kaļ yoodar-kkayyō nās^a m.”
6. *dāveedin pāvana sutha kaņtāļ tharū-vil*
kroośi-thanām thantē ekā-thma-jané
chanku poti-nījē-t^a m kbēda-motē kēnāļ
chutu kaņņeer thooki mura-viļi-yōté
mařa-mathil av^r r thookki chanku piļar-nnōntē
saividhé chenn-eththi ett^m m kbē—da—ththāl chonnu
s^a m-bbra-ma-mōtu kēnāļ iļakiya mana-ssōté

pāni-kaḷāl th^a nté mārīl-ala-chchu.

7. *paṛa-mār-ththā-tha-yērum māta pra-vinn^a
 kbēda-moté kēṇu kaḣbu-kanu vēnti
 thiru-bitha-mōtenté makan-āyō-ṛēshu!
 m^a thi-yēl-ppānāy nee pōyathu-menth^a?
 sōbhitha thējassé ! mahima-kaḷerum nin
 kiṛa-na-ngalé ev^a n kayyālān dbee—ṛatha kā—tti
 ṛajā-dbeesā! nee-yāṛāl bandhi-thanāy
 thārū-vin-mēl-ayyō nagnatha-yōté.*
8. *ā nila-viḷi nād^a m daya-nee^a m pār^a m
 netu-veer-ppum sōka-mathum prāpi-chchu
 kuñjungaḷ poy-ppō-yoṛu prāvathu pōlé
 thala kumbi-ttayyō thēngi kēṇāl
 kuntha-ththāl mārū pīlar-nnōné kroosil
 kaṇt-aṛiké chenn^a kbēda-moté—yamma—puṇar-nnu
 vivaśatha pōoṇtoṛu mana-ssathi santhā-paththā
 lee-vidha-mōthi-yavaḷ gad-gada-moté.*
9. *“Sōbha mara-chbeetan ṛavi-yotu-chol makané
 aṇa-yatté ṛjān ninn-aṛikil soonu
 iṛulār-nee-tatté nin kalpana-yāl ṛjā—
 nā-slēshi-kkatté kuṛīsu maṛa-ththé
 makané ṛjān ninté muri-vukaḷ mu-ththatté
 ṛjān-ēlkkatté nin sou-ṛabhy^a m jee—va—pra—dhané !
 dushatan-mār ninté nagnatha kāṇāy-vā—
 nava-ṛuté kaṇṇu-kaḷ-andhatha pookatté.”*
10. *dootha-gaṇa-ththala^a n gabreeyélé ! nin
 nnu-jwala vai-ṛāgy^a m m^a ngi-yathenth^a?
 ninn-utayōn kṛoosil apa-māni-thanāyi
 eṛu-thee-mayané ! nee mauna-tha-yārnno?
 ujjwala māna-ssané! meekehā-yélé! nee
 kāṇuka th^a n mārūvil dush^a r ku—ntha—ththāl—kuththi
 pathi-nāyīṛa-mathiné konnoṛu nin vālāl
 kṛoosa-kaṛé nikhil^a m nee muti-vākkū.*

(qolo d-o tagoré)

[woy lekh ṣehyoon daṣlabtheey lamsbeehō
 w-thoobaykb eedto d-rom qolekh b-theshbuḥtho❖]

*mshē—hāyē kroo-si-chcha-vaḷām seeyōné!
 hā kasht^a m thē sabhayō sou-bhāgya-vathi.*

1. *sōbhitha nāth^a n zqee-ppāyin-mēlērī*

- paři-suddhané nibani-ppān kroosa-kař-arththu
nāsa-kařām—kuru-nařikaļ kooti
pāvana ku—ñjā-ta-thiné cheenthi
kroosil peedda-yathēttē—vařa-yum swabithāl veentū.*
2. *veļivin sutb^ar śi—shyan-māřō—ti-yoļi-chchu
irūlin sutb^ar thē-jō-mayané piti-kooti
dōshi-kaļām—hānān kayyāphā
itathu-vařa—ththalav^an yoodāyūm
vala-thēthi-nnadhi-pathiyé—pai-soonyal kroosichchu.*
3. *v^aksb^am chonnān—kashta-meni-kkinnu-ļavāy
nikhi-lēsvarāné en-mēla-v^ar kroosī-chchu
mařba mañjāl—ava-nenné pōtti
cheythēn ñjān—avanotu prathi-kool^am
mshi-hāyé kroosī-chcha—yoodar-kkathi kasb^am!*
4. *dai-vāthma-jané kroosī-chchār zgeppā-mēl
enthinu ninné dwēshi-chchār pakayan-mār
ēvar-kkum—nee nanma-kaļēki
akkhilar-kkum—saukhy^am nee nalki
prathi-phala-mā—yava-řēki zgeppā-mēl-apa-mān^am.*
5. *yēru-shalēmin putbri-kaļé! en-thana-y^an
nin kānthar-kkana-vadhi-yu-pakar^am cheythān
kuřu-t^anmār-kkēki-yav^an kāzħcha
kusha-mav^an mātti vachana-ththāl
nin kānth^ar sutharūm chēr—nna-vanō daņdana-mēki.*
6. *ōmana makané! ñjān-engané kařa-yēntū
gūna-vathi gaņamō thōzħi-kaļō eni-kkillā
kola-yāļikaļ kroosīnu chuttunnu
kola cheyvān vya-gratha kättunnu
mooka prakr^a-thi-kkēkū kařa-yāy-vānuļļa var^am.*
7. *pāvana řudhir^am veena-vaļām bhoo-thalamé!
enthinu maun^am yoodar-kkuļ-bhrama-mēttū
ārkkuka bhee—kařa-mām pārakaļé
kroosa-kařé ñjetti vira-ppikka
prakr^athi-kaļé! iļa-kituvin thava nāth^an nagna-na-thāy.*
8. *hā! iļa-ki-tuvin ezħu-nēl-ppin prakr^athi-kaļé
kēzħuka m^athi-gatha-nām řakshaka suthanāyi
mahima-yezħum th^anné-yu-pēkshi-chcha
kroo-sakařil vibbra-mētti-tuvin
bhee-kařa-mām śabda-ththāl śāsi-ppin dōshi-kaļé.*
9. *eřuthee-mayařā-mugran-mār vāna-vařé!*

*nāth^an nagnatha kaṇṭatbi sāntha-tba-yenthé?
sōdōmil ningal^l řaṇṭā^l che—
maṭa-māni-thařāy puři thee-yārnnu
utayōn dushi-yelkkunnu kshama-yařuthé vāna-vařé!*

10. *kroosū-mařam valay^am cheyyum dōshi-kařil
krōdh-āgni jwāla choři-veenu-nnatharé!
ēnṭhi-twin thee-kkanal chira-ku-kařil
var-shippin av^ar mēl vāna-vařé!
kshama-yenthé nāthā-ngy^am ningalé ha! thata-yunnō?*

Evangelion

Matthew 27:38-44;

Then two robbers were crucified with Him, one on the right and another on the left.

And those who passed by blasphemed Him, wagging their heads and saying, “You who destroy the temple and build it in three days, save Yourself! If You are the Son of God, come down from the cross.”

Likewise the chief priests also, mocking with the scribes and elders, said, “He saved others; Himself He cannot save. If He is the King of Israel, let Him now come down from the cross, and we will believe Him. He trusted in God; let Him deliver Him now if He will have Him; for He said, “I am the Son of God.”“

Even the robbers who were crucified with Him reviled Him with the same thing.

Mark 15:29-32

And those who passed by blasphemed Him, wagging their heads and saying, “Aha! You who destroy the temple and build it in three days, save Yourself, and come down from the cross!”

Likewise the chief priests also, mocking among themselves with the scribes, said, “He saved others; Himself He cannot save. Let the Christ, the King of Israel, descend now from the cross, that we may see and believe.”

Even those who were crucified with Him reviled Him.

Luke 23:34-43

Then Jesus said, “Father, forgive them, for they do not know what they do.”

And they divided His garments and cast lots. And the people stood looking on. But even the rulers with them sneered, saying, “He saved others; let Him save Himself if He is the Christ, the chosen of God.”

The soldiers also mocked Him, coming and offering Him sour wine, and saying, “If You are the King of the Jews, save Yourself.”

And an inscription also was written over Him in letters of Greek, Latin, and Hebrew:

THIS IS THE KING OF THE JEWS.

Then one of the criminals who were hanged blasphemed Him, saying, “If You are the Christ, save Yourself and us.”

But the other, answering, rebuked him, saying, “Do you not even fear God, seeing you are under the same condemnation? And we indeed justly, for we receive the due reward of our deeds; but this Man has done nothing wrong.” Then he said to Jesus, “Lord, remember me when You come into Your kingdom.”

And Jesus said to him, “Assuredly, I say to you, today you will be with Me in Paradise.”

John 19:15-22

But they cried out, “Away with Him, away with Him! Crucify Him!”

Pilate said to them, “Shall I crucify your King?”

The chief priests answered, “We have no king but Caesar!”

Then he delivered Him to them to be crucified. Then they took Jesus and led Him away.

And He, bearing His cross, went out to a place called the Place of a Skull, which is called in Hebrew, Golgotha, here they crucified Him, and two others with Him, one on either side, and Jesus in the center. Now Pilate wrote a title and put it on the cross. And the writing was:

JESUS OF NAZARETH, THE KING OF THE JEWS.

Then many of the Jews read this title, for the place where Jesus was crucified was near the city; and it was written in Hebrew, Greek, and Latin.

Therefore the chief priests of the Jews said to Pilate, “Do not write, ‘The King of the Jews,’ but, ‘He said, ‘I am the King of the Jews.’”

Pilate answered, “What I have written, I have written.”

qawmo

Syriac:

breekh mookho-kbokh dahlofayn.

badmooth gayoso b-rahmayk ethdakrayn

moran b-haw yawmo shbeeho d-metheethok ❖ (Thrice)

Malayalam (Poem):

ñjangalkk^u ventiyulla ninte thāzhāzhma vāzh-ththa-ppetta-thā-kunnu.

nāthā! mahima-yezhum ninnā-gamana-diné

kallané-yennathu pōl orkkēṇa-mati-yāṛé. (Thrice)

Malayalam (Prose):

ñjangalkk^u ventiyulla ninte thāzhāzhma vāzh-ththa-ppetta-thā-kunnu.

karththavé! ninte vaṛa-vinté mahathwa-mulla diva-saththil ā kallané pōlé ñjanga-ḷeyum orkkanamé. (Thrice)

English:

Blessed is Your humiliation for our sake!

Lord! on the day of Your glo—rious coming

remem—ber us like the thief—with mercy. (Thrice)

lokh mor tesbbuhto w-labookh eeyqoro...

Our Father ...

tsha' sho'in

qawmo

Syriac:

breekh mookbo-kbokh dahlofayn.

mshihō dabzgeefeh 'aqroh l-solubtho

šleebokh nehwe lan shooro w-beth gawzo ❖ (Thrice)

Malayalam:

ñjangalkkē^a vēnti-yuḷḷa nintē thāz̄hāz̄h̄ma vāz̄h-ththa-ppetta-thā-kunnu.

z̄geppāyāl kroosakaṛē nee—k̄kiya mshihā!

nin sleebā-yatīyār-k̄kabbay^am—śaila-vumām. (Thrice)

English:

Blessed is Your humiliation for our sake!

O Christ! Who—by His Cross routed—His crucifiers,
May Your—Cross be a fortress and—refuge for us. (Thrice)

Syriac:

lokh mor teshbuhto w-labookh eeyqoro

wal-ruho d-qudsbo segdtho w-rumromo.

'alayn haṭoyé raḥmé waḥnono.

nethfath-hoon tar 'ay w-ooreeshlem dal 'el.

w-ne 'loon šlawothan qdom beem damshihō ❖

shubho lokh moran.

shubho lokh moran.

shubho lokh sabaran l'olam ❖ *barekhmor* ❖

Malayalam:

nāthā!—sthuthi ninakkeum thāth^an—nādaravum

paṛīśu—ddhāthmā-vinu pukaaz̄hum—vaṇdana-vum

pāpi—kaḷ-ati-yāṛīl dayavu—ṇtā-kaṇamé

mēl-oorishalēm vāthil thura—nmatiyāṛudé

prārththana pookaṇamé simhāsana saividhé

sthōth^am—kārththāvé sthōth^am—kārththāvé

nithy^am—śaṛaṇavumé sthōth^am—barekhmor.

Service Book of the Holy Friday of Passion

English Poem: (Loosely Translated)

O Lord, we praise Thee, esteem to the Father
Glory and honor to the Holy Ghost
Have Thy mercy on us sinners that our
Prayers reach by the throne above Jerusalem
O Lord, we praise Thee
Praise Lord, Lord we praise
Our refuge for ever more. *Barekhamor.*

English (Prose):

Glory to You! O Lord, honor to Your
Father, worship and exaltation to the
Holy Spirit and mercy and compassion
upon us sinners. May the doors of
Jerusalem above open that our prayers
enter before Christ's judgement seat.
Glory to You, Our Lord. Glory to You,
Our Lord. Glory to You, Our Hope
forever. *Barekhamor.*

Our Father ...

Psalms 51

‘enyono

(Response)

(qolo d-yorthbeh d-karmo)

1. *řaksbanā-muthbama suthané
dushtanmār zgeppāyinmēl
drohikaḷ-opp^am darsīchchu.*
2. *nāḥanu dāb^am theer-ththeetān
kayppum kāti-yum-avařeki
nibi vachan^am niravēri-yaho.*
3. *th^an kuppāy^am vibhajichchu
ankikkāy-av^ar cheettittu
dāveed-ařachan chonnathu pōl.*
4. *sabba-th^an makkaḷ-kkāy sleeba
bala-mērunno-řayudhamāy
thannōnām mshihā dhany^an.*
5. *thiru-sabbayé dushtanil ninnum
senayil ninnum veenti-tuvān
nin sleeba-yatiyār-kkabbay^am. barekhamor.*

*shubho ...
men ‘olam ...*

6. *sleebāyé niřasi-kkāththa
thiřn-sabba-yathināl řakshi-thayāy
sleebā-yavaḷé kākkeṇamé.

stowmen qalos. quryelayson.*

[*Proemion-Sedro*]

(*qolo d-quqoyo*)

1. *řaksba-kanēri zgeppāmēl mařan^am—řuchi-nōkki
pāthālē m^athař-itayil chennā-kkō—tta thakarhththu
vāthilukaļeyum—ōtāmbalu-kāļeyum
nās^am pooki—yoř-ādathtbinu jeevan
nalkei-thtbann-uththāna-thtbil viśwās^am poontō—
řādām suttharē qabareennum parudee-sētte-tān
halēlooyāb—mārgga-mořukki-yav^an. barekħmor.*

shubho ...

men ʿolam ...

2. *dēva suth^an zgeppā-yin-mēl th^an tha—la chāyi-chchu
th^antē piithāvin thr^akkayyil prāṇa—ne-yēlpi-chchu
qabaru piļarnnu—pārakalum chithari
s^ashtikaļ-akbil^am—vira poontu bhřamichchu
yoodan-mār daiiva-suthantē thiřu-mā—rvu piļarnnu
lōkaththin pāp^am pōkkum řakt^am—vellamathum
halēlooyāb—ořhuki-yathil ninnum.*

moryo raħem ...

[*ʿetro*]

(Prayer of Incense)

(*qolo d-thoobayk ʿeedto*)

1. *kāi—kālukaļil āni thara-kkappe—teeśan
thařuvil thookka-ppettathu ka—
řtořu chōřan th^an pāpangaļ
pařibr^atha-mākkān arththi-chchu
avanuté viśwās^am srē—shdt^am
śemavoon thanne-yupēkshi-chchu
yoohanōn-akalē ninnu
nāthā! nin řāya-thtbennē
ōrkekaṇam-ennōthi—cho—řan. barekħmor.*

shubho ...

men ʿolam ...

2. *chō—řar maddhyē thookka-ppettu kita—kkunna
daiiv-āthmajané kaṇtappōļ
agnyā-tħmeeyan-māřeerēr
albhutha pařava-sāřay theernnu
th^an nagnatha veļivā—kkā—thē*

soořyan řasmiķalé mätti
th^änn-āngya-ththāl bhoovan^ä m
nirmi-chchōn nagnatha kañt^ä
pāřum vānum vi—ra—poořtu.

bothé d-řasho

(Versicles of the Passion)

atiyār-ķķāy nee-yētoru peeddā—
thāřbma-ķaļētt^ä m mahith^ä m nāthā!

1. drava-mārnilla—ķaiķalilā—ņi
kroořakar dabana—mettathu-milla
vinayā-nvitbanāy—simbakķutti
m^ä thanā—daththinu jeev^ä n nalkān
peeddā—mařan^ä m priyamāy theernnu.
2. nibath^ä n thān—attabasi-chcha-ppol
pāra—ķaļ veeņu—erithee th^ä nnil—
ennathu pōlé—ķalluķaļ chithari
dhařaņi—thalavum bhrama-mārnna—lari
s^ä shtikaļ simbi—ķaļ pōl gariji-chchu.
3. mōha—na phalavum pushpavu-mēķum
nāthānu kaiřpum—ķātiyumēķi
pa—nineer ķusum^ä m—řoořana-ķaļum
nalki—ya pařanāy pakař^ä m neechar
kañta—ķa muti th^ä n řirassil chā—rththi.
4. sthuthiyām pushp^ä m—sthōthra phalavum
atiyārķķāy—hāřhā-yētta
jeeva pradanām—thava thējassin
makuta—ththinmēl—aņiyi-ķķunnu
thāthannum roo—hāyķķum sthu—thi thē!

ninné vidhi-chchōr vidhi-yēlķķumbōļ
vidhi-yēl-ķķařuthé nāthā! ñjangaļ.

moryo rařem ...

bo‘utho d-mor ya‘qub

(Petition of Mor Jacob)

peeddā—mařan^ä m ķasbtatha-ķaļķķāy vannōn ma—shihā!
prār-ththana ķētt-atiyāřuté mēl daya-vuņtā—ķēņ^ä m
dēva! daya-yuņtā-ķēņ^ä m—nāthā! ķ^ä pa thōnnē-ņa-manpāl.

1. *ē—rum sankata-mōte-yavaḷ chollunna—vayentbé—
nmarivān n̄jānen chevi chāyi-chēn śraddbā poor^o m
sehyon kōtta thakar-nnee-tatté nin z̄geppāyal
vidwēsha-ththāl nōkekiya kaṇṇukaḷ mangeetatté
ava meliniyum kaṇān-itayā-varūthé nāthā! ... deva!*
2. *pee—dda-yathēl-ppān ninné vittōru thāt^b nu sthōth^r m
atiyār-kekāy pātēttān peeddā řabithā! sthōth^r m
m^r thi hāshā-yiva-yēsāththōn vimala-thmⁿ! vandyan
thri-vidha kānthi-yumēka prak^r thavu-māyon! stbut^h thé! ... deva!*

*pouřobithy^a m—prava-chana vařavum řāja—thvamat^hum
neengi yoodan-maré! ningaté bhavan^a m soony^a m
deva! daya-yuṇtā-keṇ^a m—nāthā! k^r pa thōnnē-řa-manpāl.*

(qolo d-qum fawlos)

*th^a n m^r thiyāl m^r thiyé māyi-chchōn dbany^a n
m^r tharītayil chennu—mōchana-mēki.*

1. *akhilāṇta-ngaleyum—thr^a kkai-kaḷil-ēnthi—
kkoṇt-utayōn ninnā—gogulthāmēl
pāpaththāl veeṇōn—ādāmi-nnāy thān
bhoo-maddhyé vannān—řaks^ha-kanāyi
jeeva-ka^r m śabdāl s^r shtikaḷ bhrama-mārnnu
śuddhar-kekuyiřeki th^a n mahima-kaḷ va—rṇṇi—ppā—nāy
bhoo-vān^a m natuwil kroośi-thanāy nāthan
śānthi nira-ñjengum th^a n sleebāyal.*
2. *hāshā-yēlppānā—gathan-ēkāthmajané
yēru-sbalem stbreekaḷ—dushi chollunnu
avař-ariyāthé ni—bi vachan^a m niraverān
śāpokthi-kaḷalé—yalari-kkeṇār
pāthaki th^a n vaḷō—tatima-ththa-ththinnāy
pōyētu-nnathināl—athi kadtin^a m mu—ravi—li^koo—tti
amithā-mōdathtbē—yařuḷi-yav^a n pērkekāy
enthinu kēzḥunnu—nāřikaḷ ningaḷ?*
3. *paišoonya-ththāl—m^r—thi pooṇtoné! nāthā!
nin m^r thiyil nigali-kaḷ-uřukeetatté
kroośin-mēl māñja thejō-mayané! nin
thiřu-vākkāl cha—thiyarē-yillāthā-kkoo
srushti-kaḷil prabbayum—bhashayu-mēki-yoné!
ninnathi thāzḥma-kaḷé—yava-yul-ghōshi-chchee-tatté
thava mahimā-vukaḷé vigani-chchōřākum
jana-mennum śāp^a m—prāpikēkatté.*
4. *s^r shti gaṇa-ththinté nāthan kroośi-thanāy*

kuřisu mařa-ththbinmēl kaṇtořu neřam
āthma-mayan-mār th^an sangh^am kshōbbi-thařāy
agni-mayan-māřum vi-bhrama-māřnu
kroośaka sanghaththé nās^am cheytbeetan
meebhayēl th^anné gabreeyēl nō—kkee—tunnu
thiřu-manassōté thān kroośi-thanāy thařuvil
agni-may^an-māřé! kōpi-kkēntā.

5. *daiva suthan thanté—mabi-makaḷ-ēttōthi*
sthuthi pāti valathé—thaskařan-innaḷ
“prābhava-mōtavitu—nnāgathan-ākumboḷ
thava řājya-ththenné—yu-mōr-kkuka nāthā”
vařumēki nāthan—’en vařa-vōlam nee
kākkēnta-thumilla—parudeesil nee—yi—nne—ththum”
th^an punař-uththāna—viśwāsam thēriya
kaḷḷanoto-ththengal—sthuthi pātunnu.
6. *thařuvil-adharmikaḷāl—kroośithan-utayōné*
th^an dās^an pakalōn kaṇti-ttēv^am
řāsmi-kaḷē neekki zgeppayin-meethé
ařachanu yōgyamathā—mādařavēki
iřulār-nneetunna śaptha jana-ththbinmēl
ēthu vidham sooryan th^an prabha śō—bhi—ppi—chcheetum
kola-yāḷikaḷ mēl th^an—prabha veeņee-tāthé
pakalōn th^an kiřaņa—ngaḷ māyi-chchu.
7. *jeeva prada-neeśan—maņmayan-uyiřēkān*
kroośu mařa-ththbin-mēl—m^athi poontinn^a
thiřu mārvee-nnozhukum—neeřum niņavum th^an
m^athi jeevan-ivayé sākshi-kkunnu
daivika kuņjāté!—nin mařa-ņam sathy^am
unnatha soonō nee—jeeva-danum sa—thy^am—tha—nné
bhoo-vathilum mēlum—seemayathi—lengum
jeeva-nnutayōn nee—m^athanāy vaņu.

soghitho d'al trayen gayosé

(Dispute of the Two Thiefs)

(qolo d-shubho lokh mor d-lokh sogden)

1. *bhoovāsikaḷē vanneetuvin*
chōřar samvādam kēlppin
saviśēsha-mathā-mavar bhāshy^am
śraddhā poorvam chinthippin.
2. *śařiyām nyāyā-dhipané ppōl*
karthi^a sleeba maddhya-ththil

*sathy^a m thrās-atbil-ennō^a m
avaṛutē šabd^a m veli-vākeki.*

3. *vala-bhāgē thoongum chōṛan
msbihā-yōtar-ththi-chchev^a m
“mahima-yezbum nin řāja-ththil
ōrkaṇam-ānpōtenné nee.”*
4. *itathu vaśē thoongum chōṛan
prathbi-vachan^a m chonnān-ēvam
msbiha řāja-vāṇenkil
entbinivan kroosil thoongi?*
5. *sleeba nammé verākeki
avanil řjānabbhay^a m cholli
thiṛu-niṇa-menné vetippākeki
uyiṛār-nnēn dbair^a m poonēn.*
6. *āṇikaḷāl kroosithanāyi
peedda-yathelppoo nammēppōl
mōksb^a m tharwōn-ivan-enkil
swayamé řakshithan-ākatté.*
7. *thetṭu piṇaṇju nina-kkinn^a
řjānā theṭṭil veezhilla
thiṛu vachana-ththā-kkolāl řjān
parudeesā pookum noon^a m.*
8. *kroosil nammé-ppōl thoongi
nammē-kkaḷ peedda-kaḷ-ēttan
bboo-pathi-yenkil sēna-kaḷāl
mōchi-thanāyi-ththeeratté.*
9. *bboo-vathil-eesan vr^a ksba-ththil
agni řatha-ththil vāna-ththil
prakrithi-kaḷ kaikkont-utayōné
kroosētt-atthināl bhrama-mārnū.*
10. *nin nāthané nee nōkkeetuka
muthukil-atippi—ṇar kaṇṭillé
puka-zherunnu neeyavané
nin vākek-engané vaka-vaykkum?*
11. *ādaththinu mōchana-mēkān
th^a n mullāl mullathu theer-kkān
yeshu n^a pan-allāthār-kkum
kazhi-villathu nee bōdhi-kka.*

12. *kroosīthan-āyōn chonnathu-pōl
parudeesā nee prāpikēka
nee-yari-yāththō-rēdanilē—
ykkava-nenganē ninnē-yēttum?*
13. *pāthāḥ^m thⁿ kōtta-kaḥin
mahima-kaḥee mrⁿthi māyichchu
thⁿ thirū śabda-ththāl-atbinē
muti-vākkān thān pookunnu.*
14. *ērīya pankā-ppātēttu
katu-veeñjum pānⁿ m cheythu
māril-kkuththētt-ava-śan-ivan
enganē nrⁿpane-nnōthum ñjān?*
15. *pārakaḥ poḷiyum ninādaththē
kēḥ-kkuka nee sook-shmatha-yōté
mrⁿthi gatharām paḥi-śuddhan-mār
ēlpathil-entha—viśwāsⁿ m thē!*
16. *bhoo-thala-miḥaki bhoothangaḥ
ñjetti nee-yi—ḥakunnilla
pārakaḥ chithari kaḥḥ^m vi—
ttelkkuka nee jeevan thōḥhā!*
17. *thⁿ mahāthmya—mathāḥāññjāl
srⁿshti-kaḥavanē sākschichchⁿ
palathum ninnō-tōtbeetum
iḥakunnava thⁿ hāshāyil.*
18. *nrⁿpan-enneḥhuthi peelāththōs
arūthe-nnōthi sākschi-kaḥum
“eḥhuthiya-theḥhuthi” avanōthi
lajjitha-ḥyavar pinvāngi.*
19. *sleeba nammaḥ-kkethiḥāyi
veeḥu nee-yini-yēreetā
idathin-uḥḥa-thu nee-yēlkkoo
vala-bhāga-mathenttē-thallō.*
20. *kuḥḥiśu thurannu mrⁿtha lokⁿ m
ḥavi-yiḥulārnnu bhoo ñjetti
dēvālaya mara cheenthi-yahō
akbilam sākschichch-utayōné.*
21. *srⁿshti-kaḥ-iḥakum dhmani kēḥkka
bhoo-kambūtha-mārnnathu kāḥka
thⁿ śabda-ththāl vira-yārnnā*

bhoovin bhiththi-kaḷ-ātunnu.

22. *mṛ^atha lokaththil ninneththum
mṛ^athi gathar babalam keḷkukuka nee
ñjan-abhay^am cholliya masbihā
uyiṛeku-nnōn-ennarika.*
23. *ādaththē-yēṭṭān mṛ^athanāy
pāthālasth^ar kaṇṭ-avané
mōchana-mādāmi-nnēki
avan-ēdanil-ennē-yēṭṭum.*
24. *thiṛu-vishṭa-ththāl mṛ^athi-yēṭṭa
daivā-thmajané dushi-kkunṇō?
dushi nirayum vāy poottuka nee
en śāraṇ^am sleebā dbany^am.*
25. *thannē-yēṭṭu paraññjōné
ēdanil-ēṭṭi-tu-menn-aṛūḷi
ninn-abhay^am thēru-nnoṛā—
mengale-yōrkkukuka nin vaṛāvil.*

Evangelion

St. Matthew 27: 45-56

Now from the sixth hour until the ninth hour there was darkness over all the land. And about the ninth hour Jesus cried out with a loud voice, saying, “Eli, Eli, lama sabachthani?” that is, “My God, My God, why have You forsaken Me?”

Some of those who stood there, when they heard that, said, “This Man is calling for Elijah!” Immediately one of them ran and took a sponge, filled it with sour wine and put it on a reed, and offered it to Him to drink. The rest said, “Let Him alone; let us see if Elijah will come to save Him.”

And Jesus cried out again with a loud voice, and yielded up His spirit.

Then, behold, the veil of the temple was torn in two from top to bottom; and the earth quaked, and the rocks were split, and the graves were opened; and many bodies of the saints who had fallen asleep were raised; and coming out of the graves after His resurrection, they went into the holy city and appeared to many.

So when the centurion and those with him, who were guarding Jesus, saw the earthquake and the things that had happened, they feared greatly, saying, “Truly this was the Son of God!”

And many women who followed Jesus from Galilee, ministering to Him, were there looking on from afar, among whom were Mary Magdalene, Mary the mother of James and Joses, and the mother of Zebedee’s sons.

St. Mark 15: 33-41

Now when the sixth hour had come, there was darkness over the whole land until the ninth hour. And at the ninth hour Jesus cried out with a loud voice, saying, “Eloi, Eloi, lama sabachthani?” which is translated, “My God, My God, why have You forsaken Me?”

Some of those who stood by, when they heard that, said, “Look, He is calling for Elijah!” Then someone ran and filled a sponge full of sour wine, put it on a reed, and offered it to Him to drink, saying, “Let Him alone; let us see if Elijah will come to take Him down.”

And Jesus cried out with a loud voice, and breathed His last.

Then the veil of the temple was torn in two from top to bottom. So when the centurion, who stood opposite Him, saw that He cried out like this and breathed His last, he said, “Truly this Man was the Son of God!

There were also women looking on from afar, among whom were Mary Magdalene, Mary the mother of James the Less and of Joses, and Salome, who also followed Him and ministered to Him when He was in Galilee, and many other women who came up with Him to Jerusalem.

St. Luke 23: 44-49

Now it was about the sixth hour, and there was darkness over all the earth until the ninth hour. Then the sun was darkened, and the veil of the temple was torn in two. And when Jesus had cried out with a loud voice, He said, “Father, “into Your hands I commit My spirit.”“ Having said this, He breathed His last.

So when the centurion saw what had happened, he glorified God, saying, “Certainly this was a righteous Man!”

And the whole crowd who came together to that sight, seeing what had been done, beat their breasts and returned. But all His acquaintances, and the women who followed Him from Galilee, stood at a distance, watching these things.

St. John 19: 23-30

Then the soldiers, when they had crucified Jesus, took His garments and made four parts, to each soldier a part, and also the tunic. Now the tunic was without seam, woven from the top in one piece. They said therefore among themselves, “Let us not tear it, but cast lots for it, whose it shall be,” that the Scripture might be fulfilled which says: “They divided My garments among them, And for My clothing they cast lots.” Therefore the soldiers did these things.

Now there stood by the cross of Jesus His mother, and His mother’s sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus therefore saw His mother, and the disciple whom He loved standing by, He said to His mother, “Woman, behold your son!” Then He said to the disciple, “Behold your mother!” And from that hour that disciple took her to his own home.

After this, Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, said, “I thirst!” Now a vessel full of sour wine was sitting there; and they filled a sponge with sour wine, put it on hyssop, and put it to His mouth. So when Jesus had received the sour wine, He said, “It is finished!” And bowing His head, He gave up His spirit.

qawmo

Syriac:

breekh mookbo-kbokh dahlofayn.

mshihō dab-mawteh ahee meethoothan

nahem l'aneedayn wethraham'alayn❖

Malayalam:

ñjangalkē vēñtiyuḷḷa nintē thāzhāzhma vāzhthhappettathākunnu.

m^r thiyā—latiyār m^r thi māyichchōn mshiba!

m^r thi-yārnōr-kkuyiṛum atiyār-kkaruḷ k^r payum.

Ninth Hour

English:

Blessed is Your humiliation for our sake!

Christ! Who—by His death quickened—our mortality,
raise our—departed and have—mercy on us. (Thrice)

lokḥ mor teshbuḥto w-labook eeqoro...

Our Father ...

Nicene Creed

Order of the Veneration of the Cross

First Procession

At the close of the third hour prayers, the clergy and the deacons put on their vestments and prepare for the first procession. The celebrant carries the cross on his right shoulder. The other clergymen and the deacons carry the Gospel and the censer in front of the cross, followed by the deacons carrying the fans. This procession, which starts from the southern door of the sanctuary and ends at the northern door, signifies our Lord carrying His Cross from Pilate's palace to Golgotha. During the procession, the following hymn shall be sung in a tune that expresses sorrow and melancholy:

[*kad nofeq men gaw karko*]

*sehyon kōttayil ninn-ēsboo
kroo-śum thōlil vahi-chcb-ayyō
athi peedda-kalum thādanavum
ēttum koṇtu pura-ppettān
athu kaṇt-abrā-yangana-mār
babu sankata-vum nila-viḷiyum
poontavar th^a nné pin chennu
ariyunn-avaṛotu chernakalé
th^a n māthāvum nila koṇtu
ēriya sankata-mōtamma
māta prāvukaḷ kurukum pol
chanku potiṅṅju nja-ṛangi-keko—
ṅtee-vidha-muṛa cheythee-tunnu
“enn-ōmana makané priyané!
evitē-kkāy nee pōkunnu?
valsa-lané prāṇā-thma-jané!
engivar ninné nayi-kkunnu?
apa-ṛādhi-kaluté kai-kaḷil nee
enthinu swayamé ēlpi-chchu?
ayyō makané! priya thanayā!
ninnōt-enthivar cheyyunnu?
ayyō makané! ammayith^a
enginé kaṇtu sabi-cheetum?
priya makané kashta-menikk^a
enthoṛu duṛitham-enikkinn^a”
ṅjangaḷ-kkāy nee-yēttenna
peedda thāzmaḷ-a—thi dhan—y^a m.*

As He was coming out from the city, carrying His Cross on His shoulder, the Hebrew women were gathered weeping over Him bitterly. His Mother was standing afar, with all her acquaintances, and as a dove, she began to moan with grief and sorrow: “Whither my Son, whither my beloved One are You going? Where are they taking you away? Why did You give up Yourself in the hands of the ungrateful people? Woe to me, my Son. Woe to me, my beloved One. What happened to You, today?” Blessed be Your Passion for us and Your humility on our account.

Veneration of the Cross

Now the clergy and deacons stand before the sanctuary. The cross, bare and stripped, is fixed on a stand with two lit candles, one on each side, signifying the two thieves who were crucified with our Lord. At the mid-day Gospel reading, where it says: “But the other rebuked him”¹ then the candle, on the left of the cross which signifies the bandit who blasphemed against our Lord, is put out. At the ninth hour Gospel reading, where it says: “Now it was about the sixth hour and darkness fell upon the whole earth and lasted until the ninth hour”², The lights in the church must be put out. And where it says: “And immediately the curtains at the door of the temple were torn in two, from the top to the bottom”³, the curtain of the altar must be drawn back to the center. At the close of the ninth hour prayers, the cross is taken down from the stand and put on a table. The clergy and the deacons, dressed in their vestments, begin the service of the adoration of the Cross.

Opening Prayer

Psalm 51

(qolo d-emo d-kbeetho)

1. *sehyōnil zgeppā-mēl kroosī-thanāy
th^an sleebā-yāl-ulak^am veepto-né
dēvā! daya-yuṇtā-kaṇamé.*

He Who was crucified on the Cross in Zion and by His Cross effected salvation for the world, have mercy upon us, O God.

2. *seeyonil maṣam-atbil jeeva-dhwaniya—
lakhil-aṇta-ththé vira-koḷḷichō-né
dēvā! daya-yuṇtā-kaṇamé.*
3. *kaypum kati-yathum pān^am cheythu
atiyāruté kashta-thakaḷ māyi-chchōn
dēvā! daya-yuṇtā-kaṇamé.*

He Who drank vinegar and bitter herbs⁴ and took away the bitterness of our passions, have mercy upon us, O God.

4. *bimbā-ṣādhanayil ninnum nammé
veṇtoru slee—bāyé ṇām pranami—kekuka
dēvā! daya-yuṇtā-kaṇamé.*
5. *nāthā! nin sōbitha mōdāgāṛé
mr^athi-gathar pookān nin jeeva slee—
bā vazhiyum pālavum-ākatté.*

May Your Cross be, to our departed, the way and the bridge which leads to the bridal feast of light and bliss.

1 Luke 23:40

2 Luke 23:44

3 Matthew 27:51

4 Psalm 69:21

6. *kroosil peedakal-ettum th^an sirassil
kaṇṭaka-mutiyum kai-kkoṇṭoru nā—thā
dēvā! daya-yuṇṭā-kaṇamé.*
7. *chavaḷa-ththāl mārṅṅu pīlar-nathil ninnum
jeevana jala ṛudhir^am pravahippi-chchōn
dēvā! daya-yuṇṭā-kaṇamé.*
8. *swahitha-ththāl swaya-mēlppichchum manujā—
thmākkaḷ-kkellām mukthi kotutthōné!
dēvā! daya-yuṇṭā-kaṇamé.*
9. *kroosin-mēl “eel eel” enn-attahasi—
chchavani-thala—ththé ṅjetti virappi—chōn
dēvā! daya-yuṇṭā-kaṇamé. barekḥmor.*

*shubho ...
men ‘olam ...*

10. *nās^am pooṇṭa swarōop^am ṛaksbi—ppān—
nekāthma-jané vittoru thātha—n^a sthuthi
dēvā! daya-yuṇṭā-kaṇamé. barekḥmor.*

Glory be to the Father Who sent His Only Begotten to descend and redeem His image which had been corrupted; have mercy upon us, O God.

(qolo dabthoolto yeldath doomoro)

mazmur: enté daivamé! enté daivamé! nee enné kaivittathenth^a?

Versicle: My God, My God, why have You forsaken Me? (Psalm 22:1)

1. *sodaṛaré sam-bhrama-mārnēn
gōgul-ththāyil kaṇṭō-ṛathī vismaya kā—zḥchā
daiv^am thāṛuvil thoongunnu
dōshikaḷāl-apa-māni-thanāy
vānavaré! mānavaré!
th^anné sthuthi sthōthr^am cheyvin.*

A great wonder and amazement I saw, my brothers, on Golgotha and was filled with trembling; God hung on the Cross and mocked by the wicked. O you heavenly hosts and mortals, praise Him and exalt Him forever and ever.

mazmur: daivamé! pakal samay^am ṅjan ninné vilikkum.

2. *vachanēsan kroosū-māra—ththil
thr^a—kkai neettu-kayāl-ath^a vāzḥvā—rnnu
śarana-vum-abhaya-vumām th^anné*

Veneration of the Cross

nām-atbināl pranamī-kkunnu
stbu—thi pāteen-ennālūm
nammo-tavan-ōthee—dbany^a m.

mazmur: *avar enté kaikalēyum kālukaalēyum thūlachchu.*

Versicle: They have pierced My hands and My feet. My bones ached with pain. (Psalm 22:16-17)

3. *nāthā! nin kroo—sathileng^a l*
pu—kazhētti pranamich-abbay^a m thētū—nnu
dushtanil ninnengalé veento—
řathiné neřřiyil vařu kořvo
kroo—řil thoongum řaksbakané
nām-ennēykkum vā—řhtthee—tuvin.

We adore Your Cross, O Lord. We take pride and refuge in it. We draw its sign on our foreheads to deliver us from the evil one. To Him, Who was hung on it, be praise and exaltation forever and ever.

mazmur: *avar ennil sookshichu nōkki.*

4. *sleebāyé namikk-ēvařumé*
bim—bāřādhana-yeennathu nammé veentu
itarāthé jeevitha mārgé
nata kollān-athu vařhi kātti
a—thinal-avané vā—řhtthee—
nenn-ēvařum-ulghō—shi—řpin. barekbmor.

shubho ...
men olam ...

mazmur: *karthavé ennil ninn^a nee akannirikkařuthé.*

Versicle: O Lord, be not far from Me. (Psalm 22:19)

5. *vaydi-thařāyō—rkka-yudha-vum*
kō—ttayumām sleebā th^a nné maru—ththa
niņdakar-āyōr-kkathu keņiyayee
theer-ththōn dbanyan th^a n nā—m^a m
ennēkkum nāmellām
th^a nné vāřh-ththippā—tee—tuvin.

Blessed be He Who made the Cross an armor and a strong defense to those who venerate it, and a cause of fall to all those who do not believe in Him Who was crucified on it. On the day of His second coming, they will believe in Him, even if they are unwilling

Mawrbo

(Magnificat⁵)

And Mary said: “My soul magnifies the Lord and my spirit rejoices in God my Savior, for he has regarded the lowly state of his maidservant. For behold, henceforth all generations will call me blessed.

For the Mighty One has done great things for me and holy is his name. His mercy is on those who fear him, from generation to generation.

He has performed mighty deeds with his arm; he has scattered those who are proud in the imagination of their hearts. He has brought down the mighty from their thrones and exalted the lowly.

He has filled the hungry with good things and the rich He has sent away empty. He has helped his servant Israel, in remembrance of His mercy, as he spoke to our fathers, to Abraham and his seed forever.”

shubho ...
men ʿolam ...

(qolo d-lekh phayo den kales)

1. *mshihā rā—jāvé! nee*
kuṛīšu maṛa-ththil kroosī-thanāy
thoonga-ppetta-thinā—lulaka-ththé nā—latbi-rōḏ m
shōbbi-ppi-chchōn sthu—thi yō—gyan.

To You, Christ our God, we duly offer praise for, when You were lifted up on the Cross, You enlightened the entire world.

2. *nāthā nin—sleebāyāl*
dusht n vairīyé vijayichchu
athināl swarḡm, jeevana-thum nē—tee—tteng l
nin kṛ payé sthuthi chey—thee—tum.

3. *mshihā nā—thā! ninté*
sleebāyāl dushtāthma bhay m
bimb-āṛū-dhana-yiva-yeennum rā—kshitha-rēngal
nin sleebāyé namee—kkunnu. barekkmor.

We venerate Your Cross, O Christ our God, for by it we were redeemed from idolatry and from the worship of the demons.

shubho ...
men ʿolam ...

⁵ Luke 1:46-55

Veneration of the Cross

4. *th^an kr^apayā—l punyamezhum
bali peedt^m th^an thiṛu sa—bbayil
sthāpi-chchoné!—athyu-nmathanām—dēvēśa!
paṛi-śuddhan nee e—nnē—ykekum.*

Holy You are, O God, the most High forever and ever Who dwells in heaven, and in His Church He provided, by His grace, an absolving altar.

(qolo da-l-haw yaldo gneezo)

1. *viśwāsi-kaḷutē s^am—ṛeksha-kkum
mōchana-mathi-num vannōnām
mshihāyē dush-karmi-kaḷam
yood^r r zqeppa-mēl thoocki
avaṛavanē—kroo-śathi-lettī vadhi-chchayyo
a—thinal ita-muri-yāthē sthuthi pātu—nnengal.*
2. *viśwāsi-kaḷutē s^am—ṛeksha-kkum
mōchana-mathi-num yeru—shalēm
thalayō-tit^m athil-utayōné
maṛa nirmi-thamām sleebā-mēl
a^aṛ-avanē kroosi-chchar-athi dayanee—y^am
a—thinal itamuri-yāthē sthuthi pātu—nnengal.*
3. *viśwāsi-kaḷutē s^am—ṛeksha-kkum
mōchana-mathi-num yeru—shalēm
gōgul-ththāmēl kroosi-thanay
vāna-ththil sooryan-iṛuṇtu
śīla chitharee—m^rthi-gathar-uyir poont-ezhu-nnēttu
a—thinal itamuri-yāthē sthuthi pātu—nnengal. barekhamor.*

*shubho ...
men ʿolam ...*

4. *jeeva-nezhum slee—bayengal
ādbara-votu va—ṇdi-kkunnu.
mōda-motē^m chollunnu
dushtanil ninn-engalē vee—ṇta
kroosi-thanām mshihā vāzhththa-ppetta-vanām
a—thinal ita-muri-yāthē sthuthi pātu—nnengal. ameen.*

Psalm 113:1-9

Praise the Creator of Light!

Praise, O servants of the Lord,

Praise the name of the Lord!

Blessed be the name of the Lord

From this time forth and forevermore!

From the rising of the sun to its going down
The Lord 's name is to be praised.

The Lord is high above all nations,
His glory above the heavens.
Who is like the Lord our God,
Who dwells on high,
Who humbles Himself to behold
The things that are in the heavens and in the earth?

He raises the poor out of the dust,
And lifts the needy out of the ash heap,
That He may seat him with princes—
With the princes of His people.
He grants the barren woman a home,
Like a joyful mother of children.

To you belongs praise, O God! *Barekhamor*.

1. *sathya-nishēdhi-kaḷām dush-karmi-kaḷ yoodar
kayyāl nammuté pērkēkay nātḥ^an kroos-ēlkekunnu.*
2. *neriv-illāththa-vaḥām patayāḷi-kaḷotu chēr—
nāchārya pramukhar avanē kroosikeke—nnā—rththu.*
3. *yoodan-mār th^anné ati paḥbā-sangal
cheyvathu kaṇṭāzḥi bhoo-vāna-mathum bhra—mamā—rnnu. barekhamor.*

*shubho ...
men 'olam ...*

4. *q rōbakaḷ srōfakaḷ qā—dees pātunnōné
bhōshan-mār yood^r r tharūvil kroosi—keke—nnārtththu.*

(qolo da-msabbhin lōkh moryo)

1. *innāl vidhi ni—layé sīrassu namichch—eesān
dās^an pōl ku—ttam-athēttān jagathee—san.*

Today, the Judge of the world bent His head in the court and was condemned like a servant.

2. *innāl yoodanmā—rēshoo msbibāyé
pa—rībāsa-ththoté—yapamān^am cheythu.*
3. *innāl muḷ-mu—tiyé nirmi-chāḥ-ulaḷ^am
poo-vallī-kaḷāl cha—may^am cheythōn-ēki.*

Veneration of the Cross

Today, they wove a crown of thorns for Him Who adorned the earth with blossoms and flowers.

4. *innāl vidhiyē—tṭān pāthaki pōl nā—tḥⁿ
bbōo-pālaré nyāya—sthāné vidhi cheyvōn.*

Today, they convicted and condemned, like an evil-doer, the One Who will judge kings in the court of justice.

5. *innāl-ārththā—ṣavaṣṣu mshibāyē
kroosī-ppin-ennāy—peelā-ththō-sōtāy.*

Today, they cried out before Pilate: crucify Jesus, Who is called the Christ.

6. *innāl shleehan-mār koottam vittōnām
vancha-kanām yoodaykē—ayyayō naš^m.*
7. *innāl maṣamu—yaṣé thoongum daivatthé
kaṣta-thināl bbōo-thala-māké virapoontu.*
8. *innāl vāna—ththil paka-lōn-iṣūlār-nnu
thāra-kaḷ mⁿ ngee srⁿ—shti—kaḷ-akhila-vum-iḷaki.*
9. *innāl kroosī—thanām mshibayāl krobé
kunth^m neengeeyā—dā—meden poontu.*
10. *innāl mawli nami—chchēṭṭān mⁿ thi svē—sbtāl
mⁿ thar-āyōrkeka—khiḷ^m jee—vana-thum nalkei.*
11. *innāl vaidee—kar preeshēr sopren-mār
pai-soonya-ththāl kroo—sī—chchār mshibāyē.*
12. *innāl thān mātthā—mariyāmōtō—thi
kēzhēntēn pē—rkkay kē—zh-oorsblēmi—nnāiy. barekḥmor.*

*shubho ...
men olam ...*

13. *innāl sleebā—yé va—ḥdichchu nami-kkām
kroosī-than-āyōné e—nnennum vāzthām. quryēlaysōn.*

Today, we praise and venerate the Cross and glorify, at all times, Him Who was crucified on it.

The Beatitudes (Matthew 5:3-12)

Blessed are the poor in spirit, for theirs is the kingdom of heaven.

Service Book of the Holy Friday of Passion

Blessed are those who mourn, for they shall be comforted.
Blessed are the meek, for they shall inherit the earth.
Blessed are those who hunger and thirst for righteousness, for they shall be filled.
Blessed are the merciful, for they shall obtain mercy.
Blessed are the pure in heart, for they shall see God.
Blessed are the peacemakers, for they shall be called sons of God.
Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven.
Blessed are you when they revile and persecute you, and say all kinds of evil against you falsely for My sake. Rejoice and be exceedingly glad, for great is your reward in heaven. *Barekhamor.*

(qolo d-šleqth lašleebo)

1. *nāthā mshiba!*
naʾa vargathé vee—ntee—tuvān
thāth^an pāvana roobā th^an
hitha-motu mariyā-meennētta
thiʾru meyyotu nee kroo—sé—ri.

You ascended onto the Cross, O Christ our God, with the flesh which You took from Mary by the will of the Father and the Holy Spirit for the salvation of men.

2. *kroo—šinmēl nin*
vala-bhagé thoongi—ya ka—llan
“daiva suth^an neeyen nāthā!
ninn-āgamana thiʾrunālil
ōrkkaṇa-menne-ye—nnō—thi.

3. *nāthā mshiba!*
rakshā-kaʾa sleeba—yā—lum
jeeva-kaʾam peedda-kaḷ-ālum
ñjangaté varggathé veentu
naʾa valsa-lané sthu—thi—sa—thath^am. barekhamor.

You wrought salvation for our race, O Christ our God, by Your redeeming Cross and Your life-giving sufferings. Praise be to You, O Lover of mankind.

shubho ...
men ʿolam ...

4. *nāthā mshiba!*
jeevan-ezhum nin šlee—bā—yāl
vaiʾryé vennis naši-ppi-chchu
pāpa-thinn-atimayil ninnum
ādām sutharé nee—vee—ntu.

By Your life giving Cross, O Christ our God, You overthrew the wicked adversary and redeemed Adam and his children from Adam and his children from the bondage of sin.

Veneration of the Cross

(qolo d-mo shafeer wo)

1. *athi daya-neeayam sa—may^a m*
mshiba gathanāy seeyo-neennum
řogangal sukham-ākki-yathin pakar^a m th^a—nné
kroo—šippā—nāy koñtivar pōyee nee—cha—nmār.

How mournful was the time when Christ went out from Jerusalem, led by the insolent to be crucified in reward for healing their afflictions and sicknesses.

2. *ā nilaviḷi dayanee—y^a m*
pā—r^a m vēdana-yērum dukhāl
valsala sutha-nōdōthi mariyām pōkunne—vitē
ma—kané ni—nné engi^a r koñtiha pō—kunnu.

How grievous and bitter was Mary's voice, when she said to her only begotten: Whither my beloved One? Where are they leading and taking You.

3. *ā nād^a m babu mō—d^a m*
daiva suthan māthā-vōta-řuḷi
lōk^a m řakshi-ppān kroo-šettādā—minnu
tha—nnavakā-s^a m nalkān pōku-nnēn ā—mmé!

How sweet was the voice of the Son of God as He was saying to His Mother: "I am going, Mother, to be crucified for the sake of the world and to return Adam to his inheritance."

4. *athi daya-neeayam sa—may^a m*
mařa-mathil-av^a r th^a nné kuřišūchu
mshiba-yenkiḷ-ir^a ngi vařu nee řjangal ni—nnil
vi—šwās^a m thē—rā-menna-vař-ākshēpi—chchu.

How grievous was that hour when they lifted Him up on top of the Cross to be crucified while the Jews were mockingly crying out: "Save Yourself and we will believe in You!"

5. *athi dayaneeyam sa—may^a m*
pān^a m cheyvōn jalam-arththi-chchān
dushtha jan^a m puḷi veeñjum kātiumē—ki
th^a n nā—d^a m kē—ttāzhangalum-āzhi—yumi—ř^a ki.
6. *thiřu sabha sankatamō—té*
nāthanō-tarththi-chcheetu-nnēv^a m
babu-mānam-ezbum sleebāyāl nee řjangalé vee—ņtoo
nin va—řavi—nkal orkka-ņam-enné nee—nā—thā!
7. *řakshakané! m^a thiga—tharē*
sāththā-neennum řjangalé vee—ņta
nin sleebāyāl řakshi-thar-ākkekuka qabaril ni—nnum

pa—rudeesa—yilekk-ettituvān-avar vā—njchi—ppoo. barekḥmor.

*shubho ...
men ʿolam ...*

8. *řakshākařamām slee—bā!
ñjāngal namippoo ninnālēngal
nashatamathām parudeesayil-ēreetum-ennō—thi
ni—nmēl kroo—ši—tha mshibāyē sthuthi che—yyu—nnu.*

Deacons: *Stomen Kalos. Kyrie eleison.*

Husoyo

Celebrant: Let us pray and implore the Lord for mercy and compassion.

Proemion

Celebrant: Glory be to the heavenly peace Who was lifted up on the Cross and by the stretching out of His hands He gathered the people and the gentiles. Praise be to the incarnate Lord, Who rode upon the Cross as He rides upon the heavens and thus received upright honor and true worship from the utmost ends of the earth. Worship is due to the Good Shepherd Who, by His Providence, proclaimed the goodness of His tender care to His sheep, and by the abundance of His kind compassion, risked His life for the sake of His flock. Adoration to the Lord, by Whose fortitude the nations were redeemed and, by Whose sacrificial offering the sins of all were forgiven. To Him be glory, honor and dominion at this time of the adoration of the Holy Cross and at all festivals, times, hours, seasons and through all the days of our life forever.

People: Amen.

Sedro

Celebrant: We worship, praise and exalt Your Divinity, O God the most High, for You made us in Your image and created us after Your own likeness. We glorify Your salvation, O Loving Kindness, because on this day, which is Friday, You restored us to life by Your Cross and set us free by Your death. On the sixth day, in the beginning of Your creation, You fulfilled the desire of Your will by creating us. You took soil from the earth in Your holy hands to form and fashion the image of Your likeness. Then You breathed into his nostrils the breath of life, making him perfect in beauty, full grown in knowledge and a miraculous vessel. When he went astray in his transgression, and despised Your commandments, he was delivered up to punishment and was corrupted by death. After all these things, O Lord, O tenderhearted, merciful and compassionate, Your mercies besought You concerning his destruction. Again, on the sixth day, the Friday full of mysteries, Your hands were nailed to the Cross for his redemption. Your face received impure spitting from the crucifiers, Your side was pierced with a spear that You might revive him and, by the blood and the water that came out from Your side, he gained new life and was brought back to his former state. Even now, O Lord, on this day, which is the Friday

Veneration of the Cross

of Your Saving Passion and the memorial of Your life-giving Cross, Your Church and her children, with one accord, entreat You and supplicate before You with this sweet incense that as You were pleased and created in the beginning and finally redeemed and gave life, now also be willing to visit all Your creation with Your mercies. By Your Cross grant succor to all the inhabitable earth. By Your Cross remove all wrath, by Your Cross put wars to an end, by Your Cross make conflicts to cease, by Your Cross divert all kinds of punishments, by Your Cross conciliate all those who are disturbed by Your Cross grant tranquillity to the wrathful, by Your Cross humiliate all manner of haughtiness, by Your Cross overthrow all vainglory, by Your Cross take away enmity, by Your Cross abate all indignation, by Your Cross restrain the turbulence of wickedness, by Your Cross establish our churches, by Your Cross sustain our monasteries, by Your Cross glorify Your priests, by Your Cross adorn Your deacons, by Your Cross support the old, by Your Cross subdue the emotional disturbances of the youth, by Your Cross bring up the children, by Your Cross absolve the sinners, by Your Cross forgive the wrongdoers, by Your Cross fully restore Your flock who now worship You by honoring Your suffering, cherishing Your scars, embracing Your stripes, kissing Your bruises, and who glorify, rejoice, and take pride in Your Cross. Save us and all Your people completely, fulfill Your promises unto us and visit us on Your Resurrection in perfect manner so that, with confidence, we may arrive to Your glorious Resurrection and be guests of Your wedding feast, invited to Your banquet chamber, and be inheritors in Your everlasting kingdom. There, unceasingly, may we offer You glory and praise with Your Father and Your Holy Spirit, now and forever, Amen.

People: Amen.

(qolo d-quqoyo)

1. *daiva-suthan swayamé keroosithanāvā—nēlpichchu
th^h nn-āthmaththé thāt^h n thr^h -kkaikaḥil-ēlpichchu
qabaru poliñju—pāra piḥarnn-ayyō
sr^h shtikaḥ-akbil^h m—sambbramam-ārnnallo
kunthaththāl daiva-suthanté mārvu piḥarnnappōḥ
lōkaththinu mōchanam-ēkum ṛakt^h m vellā—mathum
hālēlooya—ozhuki-yathil ninnum.*

The Son of God gave up His soul on the Cross. The Lord of the world committed His spirit into His Father's hands. The rocks were split, the tombs were opened and the whole creation was taken by astonishment. With the spear they pierced the side of the Son of God and blood and water flowed out for the atonement of the world. Halleluiah, Halleluiah.

2. *velli diné munthiri piḥbiyum chakka—vaṛuntākki
vāzhvērum munthiri kulayé ātti-yetuthōṛā—
veññil ninnum—pān^h m cheyyāthé
pāpa-kkeeda—kkāti kutich-ayyō
daiv-āthma-jané keroosi-chch-athināla—vaṛutē mēsa
seeyon makkaḥ-kathu keṇi-yenn-ōthiya dāveedin
hālēlooya—vachan^h m nira-vēri. barekkmor.*

shubho ... hālē—looya

3. *karthān-arūlī janani-yotum th^an pri—ya sabha-yōtum
en snēbi-tharūtē sutbar-ennotu cheytha—va kaṅti-tuvin
abrāhām-y^r—kroosī-chchār tharūwil
yākkobu sutbarō—en kaviḷil-atichu
chava-ḷaththāl chanku thulachu th^anni—sh^tm kātti
prathi-kār^m cheyvā-nini ṅjān-āga—thanā-vumboḷ
hālēlooya—nāsām-av^r-kēkayyō.*

men ʿolam ... hālē—looya

4. *mēl-uyarē ninn-āga-thanām mshiba kroosī-thanāy
yoodan-mār kola chey-thenna kāḷa—bali-peedtē
jāthi-kaḷ varū-vin—uḷ-ppoo-kin, swa-jan^m
chithari-ppōyi—sabbhayē! ezhu-nēlkeku
seeyon veenu jeeva-kar^m meśa—yalank^r thamāy
karth^r vilāvil ninn-uḷavām kāsā-yu-mathil chērththu
hālēlooya—oo—hālēlooya.*

moryo rahem ...

Christ, Who descended from on high is lifted on the Cross. The Bull Which the Jews slaughtered is laid on the altar. Come enter, O Gentiles, for the people have departed. Rise up, O Church, for Zion has fallen down. In you have been established the table of the Bread of Life and the wine vessel, mixed from the side of the Lord. Halleluiah, Halleluiah.

ʿetro

(Prayer of Incense)

Celebrant: We worship You, O Lord, Who sweetens the world by the incense of His savor, Whose Cross became the spiritual censer which reconciled creation unto Your Father. Instead of myrrh, Your Passion. Instead of sweet spices, Your love. And by the priesthood of Your humanity, You offered the censer of Your Crucifixion. Even now, O Lord, be pleased with the censer which our frail hands have offered unto You and grant by it atonement and forgiveness to all Your flock and make rest and good memorial to all the faithful departed, now and forever.

People: Amen.

ḥutomo

(Conclusion)

Celebrant: We praise You, O Supreme Mind, Who forms all by His invincible power Who, by the stretching out of His holy hands, united the four quarters of the earth and by Whom we gained the sound knowledge that blotted out the dominion of the evil one. O Lord, Who was stretched out on the Cross according to the flesh, though alive as God, upon You our eyes are set, O Holy One of Israel, Who are the life that is set up before us, grant to us that we may not be afraid of the terrors by night nor by day, in the noon time of passions of the arrows which the adversary makes to fly

Veneration of the Cross

at us, for You are our great protection. Protect all of us with Your right hand, bless our assembly and keep our souls by the sign of Your Cross. To You we offer glory and thanksgiving with Your Father and Your Holy Spirit, now and forever.

People: Amen.

(qolo d-thoobayk ʿeedto)

1. *thā—thāthma-janām
nādhā dōsbikaḷ-i—srayel
lajja-yathillā-thav^ar ninné
zgeppā-yin-mēl kroosī-chchu
kuntha-ththāl mārnu thura-nnu
řakth^am veḷlam-athee—nno—zħuki
gōgul-ththāyil kroo-sin-mēl
jeeva-nnurava-yu-mula-vāyi
jāthi-kaḷ viśwā-s^am thēri
bimbā-řādhana-yee—nnē—ri.*

Lord, Who is the Only-Begotten of the Father, the ungrateful children of Israel ventured to hang You on the Cross. They pierced Your side with the spear, and blood and water flowed out from it. Behold, a fount of life overflowed at Golgotha on the Cross. The Gentiles believed and were set free from the folly of idolatry.

2. *see—yon suthayu—
nmādathāl gōgul-ththāmēl
daiv-āthma-jané kroosī-chchu
vatiyāl th^an śirassil-atichchu
than-avařutē vēdana pōkku—
nnēřathth-av^ar vadanē—thū—ppi
nařa-vargga-ththē veenti-tuvān
nammē paru-deesa-yil-ēṭṭān
babu-peedda-kaḷum kaḥta-thayum
ēṭṭonē! sthuthi-thē—nā—thā! bareħmor.*

shubho ...

3. *thā—nn-eja-mān^an
kařa-chařa-nangalil-āni-yumāy
mařa-mathil daya-nee^am thoongi
śema-voon thālḷi para-yunnu
yoo-hānon doo-řasthi-thanāy
vala-bhāgē thoongum—ka—ḷlan
th^an pāp^am pōkkaṇa-mennum
th^an puna-řāga-manē-yavanē—
yōr-kka-ṇamē-yennum th^anno—
tarththi-chchatta-basi—kk—unnu.*

men ʿolam ...

4. *nee—thi-gñjan—kā—
ṇappetumā maṛama—thi dbany^a m
zgeppā maṛa-mathil daiva-suthan
swayamé viṛivā-yennu nr^a pan
slēmmoon nammuté pērkk-ezḥutbi
nikhi^m m sr^a shti-kalō—tu-mō—thi
th^a n kr^a pa-yāl thān-ezḥu-nneḷli
prava-chana-mellām nira-vēṭṭi
mārin muri-vāl thiṛu sabhayē
neethi kr^a tha-makki—sthū—thi thé!*

Blessed be the tree from which the Righteous One comes forth. Thus wrote King Solomon, preaching it to the whole world. The Son of God stretched out Himself on the tree of crucifixion. Praise be to His mercies Who came and fulfilled all that was written, and by the piercing of His side the holy faithful Church received absolution.

bo'utho d-mor aphrem

(Petition of Mor Aphrem)

*karthhāvé kr^a pa cheyyanamé
valiyōru nin hāshā-yathināl
hāshāyil pankarūḷ ṇjangal—
kekavakās^a m nin ṛājya—ththil
dēvā! daya-yuṇtā-kēṇ^a m
nāḥā! krūpa thōnnē-ṇam-anpāl.*

Our Lord, have mercy upon us by Your great Passion on account of us.
May we be partakers of Your Passion and inheritors of Your kingdom.
Have mercy upon us, O God! O Lord, have mercy and compassion on us!

1. *mariyām-atbi sankata-moté
maṛa-mathin-arīkil chenneththi
gōgul-ththāyil thala thāngi
th^a n suthané cholli kēnu
thaṛu-vil thoongum suthanē-ka—
ṇtathbi sankata kaṇṇēerōté
vēdana-yōtu vilāp^a m chey—
th-ebraiyā bhāsha-yil-ōthi
babu kash^t m pēri-yiṛunna
sakhi-kaḷum-avaḷoththū—kaṛa—ṇju... dēvā! ...*
2. *māthā-vitariya nāda-moté
kēṇōthi th^a n sutha-nōt^a
“lōka-ththin nānā bhāgē
chenn-ēvaṛayum nin kolayil
viṛu-nninu viḷi cheyvān-enné
kazḥu-kan-athākekiya-thār makané?*

*makané! qabar-athilekkulla
 nin gama-naththé prathiyinn^a
 athi védana-yotu kēzbu-kayum
 amōdi-kkuka-yum cheyyum
 poy-ppōy-avaré pr^athi kenēn
 thiṛu sabhayé pr^athi mōdi-ppēn
 nin qabar maṇa-vara-yotu thuly^am
 maṇavaḷan pōl athil mevoo
 m^athi gathar thōzhanmār thulyam
 vāna-varé pōl mēvunnu”... devā! ...*

3. *“daya-vāné! ninnil vaiṛam
 kātti-yathār”? mariyām chonnu
 bbrānthu pūti-chchava-lām sehyōn
 nin zqee-ppāy-kkāy dābi-chchō?
 mezrē-neenn-avalé vituvi—
 chala katal tharaṇ^am cheyyi-chchu
 rōgikalé nee sukha-mākki
 védana-yāṭṭi-yathin pakar^am
 kroos-apa-māna-vum-ākshēp^am
 avalēki prathipha—lamā—yi... devā! ...*

4. *makané! ninné kroosī-chcha
 kroosā-kaṛuté varḡ^am jāthi
 ivayé chuttika potiyākki
 dbooli-kkatté nin sleeba
 koota-mathāy theernathiné ye—
 mbādum chithari-chcheetatté
 nin vidhi cheythēta-ththini mēl
 nyāyā-dhip^an-uṇṭā-kaṛuthé
 nee piṛba-yēṭṭōru bali peeddé
 nanmakal ini-yuṇṭā-kaṛuthé
 ninné kroo-ṣēṭṭiya vaidee—
 kanuṇṭā-kaṛu-thini yāśwās^am
 athi védana-yotu naṛakaththil
 nithya-mav^an kēḷēśi—kka—tté... devā! ...*

5. *kroosīl thoongum nāḥannāy
 akbilānta-mathum vilapi-ppin
 nāḥan nagnatha kāṇāyvān
 soorya! nin kiṛan^am neekko
 pāthāla-sthithar-avanēkka—
 ṇṭivan-āṇengaté ṛaksha-kane—
 nnō-theetān nee nāḥanoto—
 ththavitē chenn-uday^am cheyyoo
 yaja-mānan paṛi-bāsa-mathē—
 ṭṭathinal ṇṇettuka bhoo-thalamé
 seeyōn suthar cheyth-apaṛādh^am*

nin vāyāl pakar^am—vee—ttoo... dēvā! ...

6. *pathin-āyīram-athinē-kkonna
nin vālevitē mikhāyēlé?
evitē gabareeyēlé nin
theejjvā-lōgratha vaiṛāgy^am
yajamānan kroosil nagn^an
nin chirak-ilakāththa-thumenth^a?
peṛunāḷukaḷ-atbil-ānand^am
poontōru vaidika maṇḍīramé
pāvana rooba nir-ggathanāy
nin mara seelaya-thum cheenthi—
yennu vilāpa-thtbotu cholloo
sehyonotu dēvā—la—yamé... dēvā! ...*
7. *ooma prakr^a-thikaḷ sthuthi cheytha
sr^ashtikaḷ nāthā! ninakku sthuthi
svahithāl m^an-māyāṛil ninnum
kuṭṭam pēriya ninakku sthuthi
bhoo-svarg^am perum ninné
maṛa-mēṭṭa-thināl ninakku sthuthi
bhoo-vathīru-kaḷ baṇḍhi-ppōné
qabaru-kaḷ pookiṛya ninakku sthuthi
sr^ashti-kaḷé nin sleebāyāl
ṛaksbi-chcha-thināl ninakku sthuthi
pāthālē m^athar-itayil nin
prabha-yālav^ar ninné vāzḥththum
nin sleebā-yā-ghō-shikka—
ppetū-membātum ninakku sthuthi
āyīra-motu pathi-nāyīra-māy
ninakku sthuthi sthōtr^am nāthā!
ninne-yaya-chchoṛu thāt^anum
pāvana roohāy-kkum—sthu—thi—thé!... dēvā! ...*

*karththāvé kr^apa cheyyanamé
valiyōru nin hāshā-yathināl
hāshāyil pankearūḷ ṅjanganal—
kekavakā^am nin rājya—ththil... dēvā! ...*

zumoro

(qolo d-aṣdeth re^ayon)

*dōshikaḷ th^an vasthra-muṛiṅju
sr^ashtikaḷ-akhila-vum-ilakivāsāy
sehyōn cheythōru dushtha-thayāl
bhoo-thala-mati muti-yiḷaki-ppōy*

*av^or th^onné kurīsi-chchenna
gōgul-ththā bala-beena-mathāy
atiyārē pr^othi neeyēṭṭa
peeddā thāz̄h-makaḷ a—thi dba—ny^om!*

The vicious laid Him bare and stripped off His clothes. The earth quaked and the foundations of the world trembled for the horrible atrocities which were committed by Zion. Golgotha, where they crucified Him, could not bear His weight. Blessed be Your Passion for us, and Your humility on account of us, Halleluiah.

Old Testament Lections

zumoro:

Reader: *neethi-mān-mārūtē kootā-ṛaththbil maha-thwa-thtbintē-yum ṛaksha-yutē-yum śabda-menn^o dāveed mukhā-nthū^om paṛisuddha roobā pāti.*

“In the tents of the righteous is the voice of glory and salvation,” through David did the Holy Spirit sing.

Reader: *mooshā deergga-darśi ez̄huthiya onnām pusbakattbil ninnum. barekḥmor.*
From the first book of Prophet Moses. *Barekḥmor.*

People: *pravāchakan-mārūtē utayavannu sthuthiyum nammutē mēl thantē kaṛunakuḷum ennekḥum untāyirīkkattē.*
Glory to the Lord of the Prophets and His mercies be upon us.

Genesis 22:1-14 – Abraham Commanded to Offer Isaac

Now it came to pass after these things that God tested Abraham, and said to him, “Abraham!” And he said, “Here I am.” Then He said, “Take now your son, your only son Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I shall tell you.”

So Abraham rose early in the morning and saddled his donkey, and took two of his young men with him, and Isaac his son; and he split the wood for the burnt offering, and arose and went to the place of which God had told him. Then on the third day Abraham lifted his eyes and saw the place afar off. And Abraham said to his young men, “Stay here with the donkey; the lad and I will go yonder and worship, and we will come back to you.”

So Abraham took the wood of the burnt offering and laid it on Isaac his son; and he took the fire in his hand, and a knife, and the two of them went together. But Isaac spoke to Abraham his father and said, “My father!” And he said, “Here I am, my son.” Then he said, “Look, the fire and the wood, but where is the lamb for a burnt offering?” And Abraham said, “My son, God will provide for Himself the lamb for a burnt offering.” So the two of them went together.

Then they came to the place of which God had told him. And Abraham built an altar there and placed the wood in order; and he bound Isaac his son and laid him on the altar, upon the wood. And Abraham stretched out his hand and took the knife to slay his son. But the Angel of

the Lord called to him from heaven and said, “Abraham, Abraham!” So he said, “Here I am.” And He said, “Do not lay your hand on the lad, or do anything to him; for now I know that you fear God, since you have not withheld your son, your only son, from Me.”

Then Abraham lifted his eyes and looked, and there behind him was a ram caught in a thicket by its horns. So Abraham went and took the ram, and offered it up for a burnt offering instead of his son. And Abraham called the name of the place, *Yahweh Yireh*, The-Lord-Will-Provide; as it is said to this day, “In the Mount of the Lord it shall be provided.”

Exodus 17:8-16 – Victory over the Amalekites

Now Amalek came and fought with Israel in Rephidim. And Moses said to Joshua, “Choose us some men and go out, fight with Amalek. Tomorrow I will stand on the top of the hill with the rod of God in my hand.” So Joshua did as Moses said to him, and fought with Amalek. And Moses, Aaron, and Hur went up to the top of the hill. And so it was, when Moses held up his hand, that Israel prevailed; and when he let down his hand, Amalek prevailed. But Moses’ hands became heavy; so they took a stone and put it under him, and he sat on it. And Aaron and Hur supported his hands, one on one side, and the other on the other side; and his hands were steady until the going down of the sun. So Joshua defeated Amalek and his people with the edge of the sword.

Then the Lord said to Moses, “Write this for a memorial in the book and recount it in the hearing of Joshua, that I will utterly blot out the remembrance of Amalek from under heaven.” And Moses built an altar and called its name, *Yahweh Nissi*, The-Lord-Is-My-Banner; for he said, “Because the Lord has sworn: the Lord will have war with Amalek from generation to generation.”

Isaiah 52:13-15; 53:1-8 – The Sin-bearing Messiah

Behold, My Servant shall deal prudently; He shall be exalted and extolled and be very high. Just as many were astonished at you, so His visage was marred more than any man, and His form more than the sons of men; So shall He sprinkle many nations. Kings shall shut their mouths at Him; For what had not been told them they shall see, and what they had not heard they shall consider.

Who has believed our report? And to whom has the arm of the Lord been revealed? For He shall grow up before Him as a tender plant, and as a root out of dry ground. He has no form or comeliness; and when we see Him, there is no beauty that we should desire Him. He is despised and rejected by men, a Man of sorrows and acquainted with grief. And we hid, as it were, our faces from Him; He was despised, and we did not esteem Him.

Surely He has borne our griefs and carried our sorrows; yet we esteemed Him stricken, smitten by God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement for our peace was upon Him, and by His stripes we are healed. All we like sheep have gone astray; we have turned, every one, to his own way; and the Lord has laid on Him the iniquity of us all.

He was oppressed and He was afflicted, yet He opened not His mouth; He was led as a lamb to the slaughter, and as a sheep before its shearers is silent, so He opened not His mouth. He was taken from prison and from judgment, and who will declare His generation? For He was cut off from the land of the living; for the transgressions of My people He was stricken.

Lections from The Apostles

The chosen apostles,
sent by God to all the world, went forth and preached
the good tidings of the Son
among the nations and to the ends of the earth.⁶
They brought good tidings of heavenly Kingdom saying:
“Bless’d are those who believe.”

1 Peter 2:19-25

For this is commendable, if because of conscience toward God one endures grief, suffering wrongfully. For what credit is it if, when you are beaten for your faults, you take it patiently? But when you do good and suffer, if you take it patiently, this is commendable before God. For to this you were called, because Christ also suffered for us, leaving us an example, that you should follow His steps:

“Who committed no sin, Nor was deceit found in His mouth”⁷;

who, when He was reviled, did not revile in return; when He suffered, He did not threaten, but committed Himself to Him who judges righteously; who Himself bore our sins in His own body on the tree, that we, having died to sins, might live for righteousness—by whose stripes you were healed. For you were like sheep going astray, but have now returned to the Shepherd and Overseer of your souls.

I heard Paul, the blessed
Apostle, saying:
If one comes to you preaching
other than what we have preached,
even an angel from the heights,
he shall be banned from the Church.⁸
Behold, diverse teachings rise,
springing forth from every side.
Bless-ed is he who began
and ended in God’s teachings.

6 cf. Mark 16:15.

7 Isaiah 53:9

8 cf. Galatians 1:8-9.

Galatians 2:21—3:14

“I do not set aside the grace of God; for if righteousness comes through the law, then Christ died in vain.” O foolish Galatians! Who has bewitched you that you should not obey the truth, before those eyes Jesus Christ was clearly portrayed among you as crucified? This only I want to learn from you: Did you receive the Spirit by the works of the law, or by the hearing of faith? Are you so foolish? Having begun in the Spirit, are you now being made perfect by the flesh? Have you suffered so many things in vain—if indeed it was in vain? Therefore He who supplies the Spirit to you and works miracles among you, does He do it by the works of the law, or by the hearing of faith?—just as Abraham “believed God, and it was accounted to him for righteousness.”⁹ Therefore know that only those who are of faith are sons of Abraham. And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel to Abraham beforehand, saying, “In you all the nations shall be blessed.”¹⁰ So then those who are of faith are blessed with believing Abraham.

For as many as are of the works of the law are under the curse; for it is written, “Cursed is everyone who does not continue in all things which are written in the book of the law, to do them.”¹¹ But that no one is justified by the law in the sight of God is evident, for “the just shall live by faith.”¹² Yet the law is not of faith, but “the man who does them shall live by them.”¹³ Christ has redeemed us from the curse of the law, having become a curse for us (for it is written, “Cursed is everyone who hangs on a tree”¹⁴), that the blessing of Abraham might come upon the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.

Evangelyon
(Gospels)

bulolo

Deacons: *halelooyah w-halelooyah. phaleg nah̄tay baynothboon: w̄al l-boosh armeew fesé. halelooyah* ❖
Halleluiah, Halleluiah. They divide My garments among them, and for My clothing they cast lots. Halleluiah. (Psalm 22:18)

Celebrant: *l-moryo shubho ʿalayn waʿlaykoon rah̄maw lʿolmeen.* ❖
Glory to the Lord! His mercies be upon us and upon you forever.

People: Amen.

Celebrant: *evangelyon qadeesho men luqo w-habraw* ❖
The Holy Gospel from the Apostle Luke and his companions.

People: *Kyrie eleison.*

9 Genesis 15:6

10 Genesis 12:3; 18:18; 22:18; 26:4; 28:14

11 Deuteronomy 27:26

12 Habakkuk 2:4

13 Leviticus 18:5

14 Deuteronomy 21:23

Veneration of the Cross

[Luke 23:49] And all His acquaintances, and the women who followed Him from Galilee, stood at a distance, watching these things. [Matthew 27:55-56] And many women who followed Jesus from Galilee, ministering to Him, were there looking on from afar, among whom were Mary Magdalene, Mary the mother of James and Joses, and the mother of Zebedee's sons. [Mark 15:41] who also followed Him and ministered to Him when He was in Galilee, and many other women who came up with Him to Jerusalem. [John 19:31-37] Therefore, because it was the Preparation Day, that the bodies should not remain on the cross on the Sabbath (for that Sabbath was a high day), the Jews asked Pilate that their legs might be broken, and that they might be taken away. Then the soldiers came and broke the legs of the first and of the other who was crucified with Him. But when they came to Jesus and saw that He was already dead, they did not break His legs. But one of the soldiers pierced His side with a spear, and immediately blood and water came out. And he who has seen has testified, and his testimony is true; and he knows that he is telling the truth, so that you may believe. For these things were done that the Scripture should be fulfilled, "Not one of His bones shall be broken."¹⁵ And again another Scripture says, "They shall look on Him whom they pierced."¹⁶

Veneration of the Cross

The celebrant, standing before the elevated cross, carries the censer and offers incense, saying the following entreaty three times, and the clergy and deacons repeat it after him. Then each of the clergy and the deacons shall say it once and the others will repeat it after them.

Syriac

so—gdeenan lašleebo. d-beh wo furqono l-nafsbothan.

w'am—ga—yoso omreenan. mshihō ethda—karayn mo do—thé a—th❖

Malayalam (Poem)

āthmakkaḷé ṛakṣhi-chchoṛu nin sleebāyē nami-chchengaḷ

chō—ṛa—notopp^a m chollunnu mshiba ṛthbengalē nee vannee—tumboḷ.

Malayalam (Prose)

ñjanga-ḷuté āthmā-kkaḷkē^a ṛakṣha-yuṅtākki-yenna sleebāyē ñjangaḷ vaṅdi-kkunnu. "mshiba thambuṛānē! nee ezḥunnelli vaṛumboḷ ñjanga-ḷeyum ṛthbthu kolla-ṇamē"^a yenn^a kaḷḷa-nō-tu chērn^a ñjanga-ḷum chollunnu.

English (Poem)

We bow before the cross which gave salvation to our souls
and with the thief we say: "Remember us, O Christ, when You come!"

The Second Procession

Madrosho

(qolo d-qum fawlos)

aṛimathyā-kkār^a n—dhārmikanām youseph

peelātbhosintē—savidhamaṇāṅju

yāchichchānev^a m—"bhāgyanidhiyāmen—

¹⁵ Exodus 12:46; Numbers 9:12; Psalm 34:20

¹⁶ Zechariah 12:10

*karth^u šařeerathé—thannalum nee
yoodanmār-avané—kroosinmēl thoockēki
ñjān-avané vidbi-pōl—samskār^u m cheytheetaṭṭé
athināl ñjanimba—ppetuvān-ēkaṇamé
nyāyadhi-pathé! nee—th^u n thiṛumēni.”*

A man named Joseph of Arimathea, who was good and righteous went to Pilate and asked to give him the body of Christ. “O judge, give me the body of our Savior, the treasure of all blessings, that I may enshroud Him. The Jews crucified Him on the Cross, give Him to me that I might take delight in Him.”

(qolo d-aṣdeth reṣyon)

*nikko-dee-mōsōtu—yousephum chērn^u
kroosil ninnum thiṛu-mēni-yirakki
prān^u n th^u nnil ma—ravāy sthithi cheyyumboḷ
mr^u thané-ppolēya—var ninné vahichchu
alvāyum moorum—chērnna sugaṇḍha-kkoo—
ttathu chēr-thhav^u r kēththā—nāyil chuṭṭi
puṭhiyoṛu kallarayil—thiṛumēni-yatakki
kallara vāthil śi—layāl baṇḍhi-chchu
sr^u shtikaḷ-ellām th^u n—sr^u shtāvin mr^u thiyil
santhāpa-ththōté vilāp^u m cheythu
svabithāl mr^u thi poonta—jeevan-ezbum ninné
mr^u tharāyor kāththū—kantu-vaṇa—ngu—kayum cheythu
ati-yārūtē perkkā—yēṭṭoṛu peedda-kaḷum
thāzhāzhma-yumēṭṭ^u m mahith^u m nāṭhā!*

When Joseph and Nicodemus took You down from the top of the Cross, they carried You as though You were dead, whereas life was hidden in You and they embalmed You with myrrh and aloes and they wrapped You in a fine linen cloth, laid You in a new tomb and rolled a stone against the door. The whole creation mourned and bewailed Your death; the departed eagerly watched for Your return and worshipped You, O Eternal, Who died of His own will. Blessed be Your Passion for us and Your humility on account of us.

Facing The East

Now the celebrant and the deacons stand before the sanctuary facing the East.

Celebrant: ✠ *shubho labo w-labro walrooho qadeesho* ❖

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

People: *w^ualayn mḥeelé w-haṭoyé raḥmé waḥnono neshtafshoon batrayhoon l^uolam olmeen ameen* ❖

And upon us, weak and sinful, mercy and compassion in both worlds forever. Amen.

The celebrant, holding the cross high in his hands, waves it in the four directions, saying the following prayer:

Celebrant: O Christ our God! Who was crucified for the redemption of our race, may Your Holy Cross be for us the sign of tranquility, the banner of victory, and the armor of

Veneration of the Cross

salvation. Protect us under its wings and keep us by its power, our Lord and our God!. *Moran w-alohan l'olmeen. ameen.*

'eqbo

(Conclusion)

*anyāya-kkārāl nāthā!
 nee kroosil thookka-ppettu
 thr^ukkai neetti-yula-kaththin
 nāl-atbirū-kaḷum nee veentu
 th^un nagnatha kaṇṭa-thinālā—
 vāna-ththil sooryan-iṛuṇtu
 pakalin-mēl adhi-kāra-ththāl
 maddhyānē-yīrūl-ezhunnēttu
 maṛa-mathil nee-yatta-basichchu
 athu kēttiḷaki bhoovān^um
 m^uthanāy nee eṇṇappettu
 bithamotu nee puna-ṛuyir poontu
 veṇṇōn-ādaminē yetti
 ēdanil-avanē puna-ṛetti
 ṛakshakanē! kaṛuṇa-kkatalē!
 nāthā! nin k^uṛpayā—thi dha—ny^um.*

O Lord, You were nailed to the Cross by the wicked, and by the stretching out of Your two hands You took hold of the four quarters of the earth. O Lord, the sun was darkened in the firmament when it saw You naked. Night with its power of darkness covered the earth at midday, and by the voice with which You cried out on the Cross, You shook heaven and earth. You were counted among the dead by Your mercy. You rose from the tomb according to Your will. You raised Adam who was fallen down and returned him to Eden whence he was sent forth. O Compassionate Savior, gracious is Your loving kindness, O Lord.

fethgomo: nee enike^u ṛakshayutē paṛichayé nalki.

Versicle: You have given me the shield of salvation. (Psalm 18:35)

*parudees natuwil natappetta
 ēdanil-uḷavām jeeva maṛ^um
 lok^um jeeva pbaḷ^um pēri
 sleebā dr^usbtānth^um-atbāyi
 athinutē vandana divasa-ththil
 bhoovān^um mōda-pperunnāḷ
 ghōshi-kkunn-athinō-tothth^u
 nāmum chērn-ulghō—shi—kkām.
 quryelayson...quryelayson...quryelayson.*

The tree of life in Eden, which was planted in the midst of the garden, typified the Cross from which the world plucked the fruit of life. Therefore, on the day of its veneration, heaven and earth joyfully celebrate. Together with them we answer, saying: *Kyrie eleison, Kyrie eleison, Kyrie eleison.*

Facing The West

Celebrant: ✠ *shubho labo w-labro walrooho qadeesho* ❖

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

People: *w'alayn mbeelé w-haṭoyé rahmé wahnono neshtafhoon batrayhoon l'olam olmeen ameen* ❖

And upon us, weak and sinful, mercy and compassion in both worlds forever. Amen.

Celebrant: Make us worthy, O Lord God, that the flock of Your faithful be protected by the sign of Your victorious Cross from all the destructive artful devices of the rebellious adversary, from the wickedness of evil doers and from the vicious, O Christ. the Shepherd Who was slain on account of us. To You we offer glory, now and forever.
moran w-alohan l'olmeen. ameen.

'eqbo

(Conclusion)

*lōka-ththin natuwil mshiba!
nee kroosi-thanā-yoŕu nēŕ' m
dēvālaya mara cheentbi-ppoy
kroosil ninné kaṇṭa-thināl
bhoo-vilaki bbrama-motu chonnu
ñjangaté thāṭh' n-mār nāṭhā!
nee vāzḥththa-ppetto—ne—nn'.*

When You were crucified in the midst of the world, O Christ, the curtain at the door of the temple was torn into two. The earth also quaked when it beheld You crucified, O Christ, and with great fear and trembling cried out: Blessed are You, O God of our fathers.

fethgomo: ninté valaththu kāi enné sabāyi-kkukayum ninté śiksba enné vaḷarththu-kayum cheyyatté

Versicle: Your right hand shall uphold me and your discipline shall make me great. (Psalm 18:35)

*yisabā-kkinu rakshaya-thēkān
ātiné nalkiya v'ksba-thtbé
lōka-ththinu raksha-yathēkān
kroosil thoo-kkiya kuññjātin
sleebā dr' shtāntham-athāyi
athi-nuté vandana divasa-ththil
bhoo-vān' m mōda-pperunnā!
ghōshi-kkunn-athinō-tothth'
nāmum chērn-ulghō—shi—kkām.
quryelayson...quryelayson...quryelayson.*

The thicket which provided the ram, by which Isaac was saved from death, typified the Cross by which the whole world was saved. Therefore, on the day of its veneration, heaven and earth joyfully celebrate. Together with them we answer, saying: *Kyrie eleison, Kyrie eleison, Kyrie eleison.*

Veneration of the Cross

Facing The North

Celebrant: ✠ *shubho labo w-labro walrooho qadeesho*✠

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

People: *w'alayn mheelé w-haṭoyé rahmé wahnono neshtafhoon batrayhoon l'olam olmeen ameen*✠

And upon us, weak and sinful, mercy and compassion in both worlds forever. Amen.

Celebrant: Grant us, O Lord, that we may offer true worship, in spirit and in truth, to Your adorable and life-giving Cross. May we joyfully sing, with pure confession and sincere mind; before the sign of the Cross. May the Church that glorifies it in faith, be delivered from all kinds of injuries and may her children be preserved from every danger. To You we offer glory and praise, O Christ God, Who was crucified for the salvation of the whole world, now and forever. *moran w-alohan l'olmeen. ameen.*

'eqbo

(Conclusion)

*kroosi-thanām nee swahitha-tbthāl
gogulthā-mēl ati-yār-kkāy
apa-māni-thanāy, maṣa-nathbin
āṇiyé bbuja-bala-māl neekki
pāthāla-stbi-tharām m^r tharil
baṇḍhana mukthi-yathum nalkei
vijaya stbuthi geetha-tbthōtum
āthmiya gānamotum kooté
ñjangaḷ nithy^a m thiṣu savidhé
stbuthi-yārā-dhana chey-thee-tum.*

You willingly endured the Cross of reproach on Golgotha for our sake. You destroyed and abolished, by Your might, the sting of covetous and fearful death, and You delivered from grievous bonds those who lie prostrate in Sheol. With a melody arrayed in victory and with songs of the spirit we worship You.

fethgomo: ninnāl ñjangaḷuté sathrukkalé ñjangaḷ kutbthum.

Versicle: Through You we will pierce our enemies; through Your name will be tread them under that hate us. (Psalm 44:5)

*yakkōbām-itayan thazhuki
ādaravotu vaṇḍi-chcha vati
aja-pālan mshiba nāth^a n
m^r thiyé vazhangī m^r tha lōkam
nas^a m chey-thennā jeeva—
sleebā dr^a sb-tānth^a m-athāyi
athinuté vaṇḍana divasa-tbthil
bbōo-vānum mōda-pperrunnāl
gbōshi-kkunn-athinō-tothth^a
nāmum chērnulghō—shi—kkām.
quryelayson...quryelayson...quryelayson.*

The staff which Jacob the shepherd embraced, bowing before it, typified the Cross. Our Shepherd, Christ, trampled death, slew it and devastated Sheol. Therefore, on the day of its veneration, heaven and earth joyfully celebrate. Together with them we answer, saying: *Kyrie eleison, Kyrie eleison, Kyrie eleison.*

Facing The South

Celebrant: ✠ *shubho labo w-labro walrooho qadeesho*❖

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

People: *w'alayn mbeelé w-haṭoyé raḥmé waḥnono neshtafshoon batrayboon l'olam olmeen ameen*❖

And upon us, weak and sinful, mercy and compassion in both worlds forever. Amen.

Celebrant: May your Cross, O Lord, be unto Your Church an armor of salvation and an impregnable arm by which to pierce the mystical powers who fight against her. When she comes out victorious in the fight, then her shepherds and doctors may rejoice in the power of Your Holy Spirit, her priests and deacons may minister in purity, the kings and their armies may lead a life of peace and tranquility and all the faithful may enjoy abundant blessings. To You we offer glory, honor and dominion, with Your Father and Your Holy Spirit, now and forever. *moran w-alohan l'olmeen. ameen.*

'eqbo

(Conclusion)

*mooddan-mār yooda-janathbāl
gogul-thāmēl kroosī-thanāy
jeeva-nezhum th^on slee-bāyāl
atiyārē veentōn dhany^on
karththāvé! nin vaṛa-vinkal
ōrkaṇa-mengalé yenn-atiyār
choṛa-not-onni-chchō-thunnu
athināl sthuthi sathath^om cheyvo.*

Blessed be Who was crucified on Golgotha by the ignorant people of the Jews, and by His living Cross he redeemed us. We, therefore, joyfully cry out with the thief saying: “Remember us when You come.” On this account we unceasingly worship you.

fethgomo: nee ṅjangalé ṅjangaludé śathrukekalīl ninn^o ṛakshichchu

Versicle: You have saved us from those who hate us, and have put to shame our enemies.
(Psalm 44:7)

*thātth^on nōbin nālukaḷil
jeevikaḷutē śeshipp-athiné
sookshi-chennā pettakamee—
noo-thana jeeva suwīśesh^om
lōka-ththinu nalkee-tunna
sleebā-yotu dr^osb-tānthā-mathāy*

athinuté vandana divasa-ththil
bboo-vān^a m mōda-ḡḡer-unnāl
gbōshi-kkunn-athinō-tothth^a
nāmum chērn-ulghō—shī—kkām.
quryelayson...quryelayson...quryelayson.

The ark at the time of Noah, in which a remnant of life was preserved for the world, typified the Cross from which overflowed the good tidings of a new life to the world. Therefore, on this day of its veneration, heaven and earth joyfully celebrate. Together with them we answer, saying: *Kyrie eleison, Kyrie eleison, Kyrie eleison.*

Zuyohō

(Exaltation of the Cross)

Again Facing The East

Celebrant: *haw d-malakbé m-shamshin leh.*

He Whom the angels minister to.

People: *qadishat aloho.*

Holy are You, O God.

Celebrant: *haw d-kroobé m-barkin leh.*

He Whom the cherubim bless.

People: *qadishat haylthono.*

Holy are You, O Almighty.

Celebrant: *haw d-srofé m-qadshin leh.*

He Whom the seraphim sanctify.

People: *qadeeshat lo moyootho.*

Holy are You, Immortal.

Celebrant: *yaldé d'eedto m-haymentho methkashfin w-omreen*

The children of the faithful church entreat saying:

People: *deṣtlebt ✠ meṭulothan ethbraham'alayn ✠*

You Who were Crucified for us, have mercy upon us.

Again Facing The West

Celebrant: *haw d-nooroné m-halelin leh.*

He Whom the fiery angels praise.

People: *qadishat aloho.*

Holy are You, O God.

Celebrant: *haw d-ruḡoné m-hadreen leh.*

He Whom the spiritual beings glorify.

People: *qadishat haylthono.*

Holy are You, O Almighty.

Celebrant: *haw d-afroné m-sogdeen leh.*

He Whom the mortals worship.

People: *qadeeshat lo moyootho.*

Holy are You, Immortal.

Service Book of the Holy Friday of Passion

Celebrant: *ḥaṭoyé b-thyobootho methkashfin w-omreen.*
Sinners entreat with repentance saying:
People: *deṣṭlebt ❖ meṭulothan ethraḥam ʿalayn❖*
You Who were Crucified for us, have mercy upon us.

Again Facing The North

Celebrant: *haw d-loyé m-ramarmeen leh.*
He Whom the heavenly beings glorify.

People: *qadishat aloho.*
Holy are You, O God.

Celebrant: *haw d-meṣʿoyé m-qalsin leh.*
He Whom those between extol.

People: *qadishat haylthono.*
Holy are You, O Almighty.

Celebrant: *haw d-taḥṭoyé sogdeen leh.*
He Whom the earthly beings below worship.

People: *qadeeshat lo moyootho.*
Holy are You, Immortal.

Celebrant: *yaldé dʿeedto m-baymentho methkashfin w-omreen*
Your children of the faithful church entreat and say:

People: *deṣṭlebt ❖ meṭulothan ethraḥam ʿalayn❖*
You Who were Crucified for us, have mercy upon us.

Again Facing The South

Celebrant: *moran ethraḥam ʿalayn.*
Lord, have mercy upon us.

People: *moran ḥuso raḥem ʿalayn.*
Lord, be kind and have mercy.

Celebrant: *moran qabel teshmeshtan waṣlawothan ethraḥam ʿalayn.*
Lord, accept our prayers and entreaties and have mercy upon us.

People: *shub-ḥo lokh aloho.*
Glory be to Thee, O God.

Celebrant: *shub-ḥo lokh borooyo.*
Glory be to Thee, O Creator.

People: *shub-ḥo lokh malko mshiḥo d-ḥoyen la-ḥaṭoyé ʿabdayk. barekḥmor❖*
Glory be to Thee, O Christ our King, who does pity sinners Thy servants.
Barekḥmor.

Our Father ...

The Service of the Burial of the Cross

The celebrant stands on the altar-step and mixes vinegar with myrrh in a basin. He moistens the four corners of the cross with the mixture. He then holds it above the basin and washes it with rose water, if available, otherwise he may wash it with plain water. This act of washing the cross symbolize the washing of our Lord's body by Joseph and Nicodemus before they buried Him. After the washing, the cross is embalmed with frankincense, covered with pure cotton and wrapped in a fine linen cloth. A white burial napkin is bound around the head, and the loins bound up with a girdle. Then the cross is buried in a special place under the altar; another altar must be used for celebrating the Holy Eucharist on the Holy Saturday. When the cross is laid in the tomb, the head is placed towards the South, the feet towards the North, the face towards the East and the right side on the floor so as to press the wound of the spear. The cross reclines on its side after the example of Ezekiel who reclined on his side for three hundred and ninety days;¹⁷ therefore, the back is placed to avoid touching the floor. At the conclusion of the Burial Service, the faithful partake of the bitter mixture to remind themselves of the passion and the sufferings of our Savior Who¹⁸ bore our sorrows and carried our griefs. The faithful must be very careful not to drop any part of this drink lest they be condemned. The fans must be placed on each side with a lit lamp in front of the tomb till Easter Sunday.

Quqalyon

Like a noble among the dead¹⁹, Halleluiah, Halleluiah;
like the slain that lie in the grave.
You have laid me in the lowest pit, Halleluiah, Halleluiah;
in darkness in the shadow of death.
Behold You will show wonders to the dead, Halleluiah, Halleluiah;
the mighty ones shall rise and praise You.

'eqbo

(Conclusion)

The burial of Christ, our King, was life unto men. Had He not been put in the tomb, the high gates of Paradise would not have been opened. Make, O my Lord, the souls of Your servants, who have slept trusting in You, to dwell and have rest in Your Paradise.

Celebrant: Let us pray and beseech of the Lord, mercy and compassion...

Proemion

Celebrant: Glory be to the Immortal Who was pleased to taste death by His loving kindness and His own will. Praise be to the Quickener of the dead and the Restorer of the buried, Who, like a feeble person was laid in the tomb through His love. Honor be to the Creator of the worlds, Who, like a poor man, was enshrouded in linen cloth by Joseph and Nicodemus. Thanksgiving be to Him Who provides the raven fledgelings²⁰ with good things, Whose body was requested of the judge in order to be buried as a dead man. To Him, Who redeemed us by His Passion and death, we offer glory, honor and dominion now at the time of the Burial of our Lord and at all festivals, times, hours, seasons and through all the days of our life forever. Deacons: Amen.

17 Ezekiel 4:4-6

18 Isaiah 53:4

19 Psalm 88:6 & 10

20 Psalm 147:9

Sedro

Celebrant: Christ, our God, the Light and the True Life, the Immortal Who, of His own will, died and was buried in a new tomb which was hewn out in the rock by Joseph, His friend²¹, for his burial. We therefore, now joyfully honor Your glorious and life-giving Burial, saying: O life-giving Burial, that gave rest to the departed who were in the abyss of Sheol! O life-giving Burial, that caused life to enter into the dry bones²² which were eagerly waiting for it! O life-giving Burial, that cast fear and trembling into death and Satan and put down and destroyed their power! O Divine Burial, that destroyed the walls of Sheol and broke down its gates! O Divine Burial, that spread woe and denunciation upon the adverse powers of darkness! O Divine Burial, that clothed Adam and all the faithful nations with splendor and glory! O Divine Burial, that bestowed new life upon the company of the righteous! O life-giving Burial, that spread goodness in the strongholds of Sheol and made them desolate! O life-giving Burial, that made Adam and all his children inheritors of the heavenly kingdom! O Divine Burial, that clothed Satan and his powers with distress and carried away the captives²³ that it had carried away in captivity! O Divine Burial, that granted Adam and his children consolation and happiness! O Majestic Burial, by which those who lie prostrate in the dust, gained rejoicing and gladness! O Divine Burial, that shone forth light upon those who believed in You in true faith! O Divine Burial that granted true hope and life to the chief of all races and generations! O Divine Burial, on which the heavenly hosts descended and glorified the tomb of their Lord's Son! O Divine Burial, which sent forth pleasant and sweet fragrance by Christ's entrance to Sheol and gladdened those who lie down in the dust! O Divine Burial, that enlightened the dead with incomprehensible light! O Divine Burial, that invited the faithful to holiness and piety and put to shame and reproach those who denied Him! O Divine Burial, by which those who were buried in the graves found mercy and compassion! O Divine Burial, that established great tranquility and abundant peace among the heavenly hosts and the earthly beings! O Divine Burial, by which the gates of heavenly bridal chamber was opened for those who were driven away and for the destitute! Even now, we beseech You, O Lord God, by this sweet incense which we have offered unto You, that You may blot out our sins and trespasses, forgive all our unrighteous acts and grant rest to our faithful departed who have proceeded unto You. Together with them, we offer You praise and thanksgiving with Your Father and Your Holy Spirit, now and forever. Amen.

Celebrant: From God may we receive remission of debts and forgiveness of sins, in both worlds forever and ever.

(qolo d-lokh moryo qoreyman)

The Living One went down into the dwellings of the dead, and there He preached resurrection, the quickening of the dead and forgiveness of debts. He broke the gates of hell, cut its bars asunder, dissolved the power of death and put down its victory. Blessed be the Life-giving One

21 Matthew 28:57

22 Ezekiel 37:5

23 Psalm 68:18

Veneration of the Cross

Who gave life to our death; blessed be the Watcher Who awakens our sleepiness; blessed be He Who gave us life by His burial; forgive and have pity and mercy upon us.

shubho ...
men 'olam ...

My life went down into the pit, said David, personifying the King, the Son of David, Who descended into the dwellings of the dead. My soul was filled with the wickedness of the crucifiers; according to their desire, I was reckoned among those that go down to the pit. I will quicken the dead who are in Sheol. I will release those who are in the bonds of captivity. I will arise²⁴ and be exalted and the crucifiers shall be put to shame.

The Angelic Hymn

(Mor Athanasius of Alexandria)

Like the heavenly angels who praise You up in the heights, we who are frail and sinful offer praise.

Glory to God in the highest heaven, and peace on earth, tranquility and good will among men at all times and in all seasons.

We praise You, we bless You, we adore You. We sing to You a hymn of praise.

We give thanks to You because of Your great glory, Lord, our creator, king of heaven, God the Father almighty; we praise You, Jesus Christ, Lord God, God's only Son, along with the Holy Spirit.

Lord God, Lamb of God and word of the Father, who takes away the sin of the world, be gracious to all.

You, who take away the sin of the world, incline your ear to us and receive our prayers.

You, who sit in glory at the right hand of Your Father, have compassion on us and be gracious to all.

Because You only are holy. Lord Jesus Christ, You deserve the great glory of God, the Father along with the Holy Spirit. Amen.

At all times and on all the days of our lives we bless You and praise Your holy and eternal name.

Blessed are You, Lord, Upholder of all, God of our fathers, Your name is blessed and glorified with praises, for ever and ever.

To you belongs glory, to you belongs praise, to you belongs honor, God of all, Father of truth; we praise You, Your only Son and the living holy Spirit, now and always and for ever and ever. Amen.

24 Isaiah 33:10

O! Lord Jesus Christ, shut not the door of Your mercies from Your worshippers. Lord Jesus Christ, do not close the door of Your mercy on our faces. Lord, we confess that we are sinners, have mercy upon us. O Lord, Your love made you descend from Your place to us that by Your death, our death was abolished; have mercy upon us.

Nicene Creed

Celebrant: We believe in one true God.

Deacon: The Father Almighty, Maker of heaven and earth, and of all things visible and invisible. And in one Lord, Jesus Christ, the Only-begotten Son of God, Who was begotten of the Father before all worlds; Light of Light, true God of true God, begotten and not made, of one substance with the Father, by Whom all things were made. Who for us men and for our salvation, came down from heaven, ✠ ✠ ✠ and was incarnate by the Holy Spirit and of the Virgin Mary, Mother of God, and became man, and was crucified for us in the days of Pontius Pilate, and suffered, died and was buried; and the third day, He rose according to His will, and ascended into heaven, and sat at the right hand of His Father. And He shall come again with great glory to judge both the living and the dead; and His Kingdom shall have no end.

And we believe in the Holy Spirit, the Lord, the Giver of life to all, Who proceeds from the Father; Who together with the Father and the Son, is worshipped and glorified, Who spoke through the Prophets and the Apostles.

And in One Holy, Catholic and Apostolic Church. We confess one baptism for the remission of sins. And we look for the resurrection of the dead, and the new life in the world to come. Amen. *Barekhamor.*

qawmo

Syriac:

breekb mookbo-kbokh dahlofayn.

mshihō dabmawteh aḥeey meethoothan

nahem l'aneedayn wethraham 'alayn.✠

Malayalam:

ñjangalkk^o vēñṭiyulla nintē thāzhāzhma vāzbtbtha-ppetta-thākunnu.

m^o thiyā—latiyār m^o thi māyichchōn mshiba!

m^o thiyār-nōrkekuyiṛum atiyār-kkaṛuḷ k^o payum.

English:

Blessed is Your humiliation for our sake!

O Christ! Who—by His death quickened—our mortality,
raise our—departed and have—mercy on us. (Thrice)

Veneration of the Cross

Syriac:

*lokb mor teshbuhto w-labook eegoro
wal-ruho d-qudsbo segdtbo w-rumromo.
‘alayn hatoye rahme wahnono.
nethfath-hoon tar ‘ay w-ooreeshlem dal ‘el.
w-ne ‘loon slawothan qdom beem damshihō❖
shubho lokh moran.
shubho lokh moran.
shubho lokh sabaran l’olam❖ barekkmor❖*

Malayalam:

*nāḥā!—stbuti ninakkum thāḥān—nādaravum
paṛṣu—ddhātmā-vinu pukaḥum—vaṇḍana-vum
pāpi—kaḷ-ati-yāṛil dayavu—ṇtā-kaṇamē
mēl-oorishalēm vāḥil thura—nnatiyāṛutē
prārthana pookaṇamē simbāsana saividhē
sthōḥāṁ—kārthāvē sthōḥāṁ—kārthāvē
nithyāṁ—śaṇāvumē sthōḥāṁ—barekkmor.*

English Poem: (Loosely Translated)

O Lord, we praise Thee, esteem to the Father
Glory and honor to the Holy Ghost
Have Thy mercy on us sinners that our
Prayers reach by the throne above Jerusalem
O Lord, we praise Thee
Praise Lord, Lord we praise
Our refuge for ever more. Barekkmor.

English (Prose):

Glory to You! O Lord, honor to Your
Father, worship and exaltation to the
Holy Spirit and mercy and compassion
upon us sinners. May the doors of
Jerusalem above open that our prayers
enter before Christ’s judgement seat.
Glory to You, Our Lord. Glory to You,
Our Lord. Glory to You, Our Hope
forever. *Barekkmor.*